

Samuel Bross

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Lebanon, Pa. 17042

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# BIBLE MONITOR

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NO.1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## I WILL BE WITH THEE

*Author Unknown*

As the old year now is waning,  
And the New Year comes in view,  
Blessed Saviour, we acknowledge  
Thou hast led us "Hitherto."

"Hitherto" Thy many mercies  
Have encompassed every day,  
And we have Thy precious promise  
Thou wilt be with us all the way,

"Never leave thee nor forsake thee,"  
"Surely, I will be with thee,"  
Promise of Thy blessed presence,  
Through each New Year still to be.

O, what peace and joy in knowing  
Thou art ever by our side,  
And Thy loving hand of wisdom  
Will forever be our guide.

And what blessed re-assurance  
That thy mighty arm of power,  
That same power that made the heavens,  
Guards and keeps us every hour.

What a merciful Redeemer!  
What a wondrous Savior too!  
What a gracious, loving Shepherd  
Who has led us "Hitherto."

Could we every doubt Thy goodness?  
Could we doubt Thy loving care?  
No! Thy matchless love and mercy  
Will be with us every where.

And Thy love and goodness to us  
Are beyond all human thought,  
For thou lovest without measure,  
Thine, with blood so dearly bought.

Entering another New Year,  
Pausing, we would contemplate  
All thy love's accomplished for us,  
All Thy mercies, O so great!

And we praise Thee for assurance,  
Who has led us "Hitherto"  
That Thy presence will go with us,  
Every day the New Year through.

Sel. by Bro. L. A. Shumake, Louisa, Va.

**NEW YEAR MEDITATIONS**

Another year has passed and this gives us an opportunity to pause and consider what the past year has meant to us. What has it meant to us in sadness? What disappointments have come our way? A war continues that is neither won nor given up. Many homes throughout the land have been notified of the loss of a son or a husband in a far-off land.

In our own land, there is so much violence that in some cities people are afraid to go out into the streets. Some young people are taking authority into their own hands. There often seems to be a reluctance on the part of the constituted authorities to exercise the authority which they have in dealing with crime.

In the religious realm there are those who say that God is dead or that if there is a God, He has no relevance to our day. There are those who have succeeded in banning God from the schools and who would even prevent the astronauts from reading a portion of His Word in outer space.

Where are we as a nation going? If this seems a somber note in our reflections, let us consider the blessings that we yet enjoy. We do have much to be thankful for. The year that has passed has had its bright sides too. While many of the people of the world are hungry, generally speaking we have plenty and to spare. How wonderful that in past years, and even today, this nation has been able through our abundance to help feed many of the hungry of the world.

While many people in other lands do not have the privilege of public worship, we live under a beneficent government where we may freely meet and worship together. Do we appreciate this blessing as we should, thanking our Heavenly Father for it, or do we just take it for granted? Do we ever stop and consider that some day this privilege may be taken from us?

In looking ahead, we cannot see very far or very clearly. However, if we were to project the trend of events of the past year, we would expect that "the love of many shall wax cold," for surely iniquity does abound. We have just read that the general secretary of the American Bible Society has said that "We are a Biblically illiterate nation." The Bible for many years has been the best seller. However, from 1958 to 1969, the sale of Bibles and Testaments has declined from nineteen million to about fourteen million. Many churches complain that their attendance is down. God has so wonderfully blessed us as a nation that instead of honoring Him, we are becoming complacent and forgetting Him. What a condemnation of a nation that has been

regarded as a Christian nation! "The wicked shall be turned into Hell and all nations that forget God." Psa. 9:17. May not this apply to us?

We would expect a continuation of efforts for peace. Mankind in general desires peace, for war is a direct threat to the security which men seek. More and more, men in the governments of the world are expressing the opinion that a world ruler is needed, one who would be over all the governments of the world and who would have all power and authority. We see a great combining of religious systems, and political systems. We hear much of the Common Market. These things should be of great significance to the Christian. We feel that the stage is being set for the climactic events of the future.

As we consider these things, surely it is a most appropriate time to examine our relationship with God. Is our faith in Him strong so that we may face the future with confidence? Can we say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Tim. 1:12.

Sometimes we Christians may be accused of being pessimists. We would prefer to be regarded as realists. If God's Word says it shall come to pass, we believe it will come to pass. Let us look unto God for courage and confidence, for strength and guidance.

As we enter upon this New Year, we feel that Heb. 12:1, 2 is most appropriate for our consideration. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

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### CHILDREN'S PAGE

#### TEMPTATION IN THE WILDERNESS

*Matt. 4:1-11*

After Jesus had been baptized, He went into a wilderness and didn't have anything to eat for forty days and forty nights. A wilderness is a desert place where no one lives. It would be very lonely to be in such a place. Forty days is a long time to go without food - no breakfast, no lunch or supper for almost six weeks. How Jesus lived all that time we do not know, but He did live.

After the forty days, Jesus was very hungry, and out there in the wilderness there wasn't anything to eat - just a lot of stones. When He was the very

weakest, Satan came to Him and said, "If you are the Son of God command that these stones be made bread." Jesus could easily have done this, but to obey Satan would have been wrong, so He just said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now Satan took Jesus to Jerusalem, and they stood together on the highest part of the temple. It was a long way to the ground, and Satan tried to tempt Jesus by quoting scripture to Him and said, "If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." How very right it sounded. Jesus was to claim a Bible promise and act upon it. Why not?

But there was that tricky little "if" again, and Jesus did not like any doubt shown about His being the Son of God. He just wasn't going to put on a show for Satan's benefit. If He jumped and was miraculously saved, people would flock to Him as to a magician. He had come to save people by love and not by circus stunts. Turning to Satan Jesus said, "It is written, Thou shalt not tempt the Lord thy God."

We would think that this would have been enough to convince Satan that Jesus was not to be tempted, but Satan had one more deceitful idea. He led Jesus to a high mountain top. From here Satan showed Jesus all the kingdoms of the world and talked about the glory and beauty of them, and said, "All these things will I give thee, if thou wilt fall down and worship me."

The devil possibly knew about Jesus' plan to set up a kingdom, and that He expected to do it by sacrifice, suffering and love. So he offered Him a kingdom the easy way.

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"You can have your kingdom now," he said, "And it won't cost you anything. Just kneel down and worship me and it's all yours."

It was indeed the easy way, but Jesus was not interested in a kingdom like the world, full of wickedness. His was to be a kingdom in which everyone would be good and kind and unselfish. As for falling down before Satan, this would be a dishonor to His Holy Father. Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve."

After Satan left Him the angels came and ministered unto Jesus. No doubt they brought Him angels' food to strengthen Him.

Bro. Rudy Cover  
Sonora, California

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### **WHERE DO WE STAND**

In just a few years, the U.S. will be 200 years old. With this in mind, I think we might give some consideration to one of the most widely read books of all time, "The Decline and Fall of the Roman Empire." Written in 1788 by Edward Gibbon it sets forth five basic reasons why that great civilization withered and died. These were:

The undermining of the dignity and sanctity of the home, which is the basis of human society.

Higher and higher taxes; the spending of public money for free bread and circuses for the populace.

The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.

The building of great armaments when the real enemy was within—the decay of individual responsibility.

The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people.

The oft-heard warning that "history repeats itself" has an ominous meaning in the light of the above.

The average age of the world's great civilizations has been 200 years. These nations progressed through this sequence:

From Bondage to Spiritual Faith

From Spiritual Faith to Great Courage

From Courage to Liberty

From Liberty to Abundance

From Abundance to Selfishness

From Selfishness to Complacency

From Complacency to Apathy

From Apathy to Dependence

From Dependence Back Again to Bondage

This cycle is not inevitable – it depends on us.

As a follower of the Lord, Jesus Christ, we must commit ourselves to the task of spreading the gospel and mandatorily must present ourselves at all times as example of his teaching. Let us deny worldly ambitions and take up our cross and follow Him.

With the decay of a religion oriented society, one built of spiritual faith, it seems easy to be ashamed to set ourselves apart from the world. We are taught that we should deny ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world; (Tit. 2:12) and be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. (Ro. 12:2)

In these days of decreasing faith, we should earnestly desire and pray as the apostles did in Luke 17:5, for the Lord to increase our faith. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. (I John 5:4)

In these days of complacency and apathy, let us be sober, and put on the whole armour of God, that we may be able to stand against the wiles of the devil. (Ep. 6:11)

I observe that we are also definitely in an age of selfishness, of selfish pleasure. As people of God, we must strive always to be unselfish and charitable. We read in I Peter 4:8, “and above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.” Should we be caught short by not asserting ourselves in service to others? Christ said in Matthew 25:43, “I was a stranger and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.” This illustrates our requirement to be charitable to all peoples.

Let us work diligently for Him, wait for Him, for he is our salvation. (Isaiah 25:9), “and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”

Never let us forget that our only purpose on this earth is to serve God. Amen.

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## LAY ASIDE EVERY WEIGHT

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2.

One cannot read the letter to the Hebrews without being impressed with the appeals it makes to men to lift their lives to levels more Christlike. Perhaps there is no portion of the Bible that makes this appeal more strongly than does this letter. From the beginning it sets forth the claims of superior things over those which are inferior. As you read it you will note the succession of appeals it makes to us to move from the lower to the higher, and from the higher on to still higher.

Of the various appeals there is one in particular that I am interested in and which I wish to write about. That is the one laying upon our hearts and minds the obligation to divest our lives of every unholy and weakening thing, and to draw as near as possible to the likeness of Christ.

In the beginning of the twelfth chapter of Hebrews, after the writer gives a long list of heroes of faith, he makes an appeal to Christians, that since they are compassed about with so great a cloud of witnesses, they should lay off every weight and the sin which doth so easily beset them and run the race that is set before them with their eyes fixed upon their Saviour, who stands behind the goal waiting for the runners as they come in.

It would do us good, I think, if we would ask ourselves these questions now and then: Do I think of my life as a race? Have I that feeling of earnestness about life that would make me think of it as a race? Have I cleaned out of my life, and stripped myself of, everything that would hold me back as I run my race to the Saviour behind the goal? We can be sure that whether we ask ourselves these questions or not, others are asking them about us all the time. They think there ought to be a difference between those running and the spectators. You have no trouble in noting the difference between the runner on the track and the lookers-on. These in the race show it by what they have laid aside. The world looks on and expects to see us as Christians running a race stripped of everything that would hinder. They expect us to be better men and women than they are.

The appeal is not only to lay aside every sin by every weight that might hinder us. There are many things that hinder us that can not be called sins.

From the language here it is clear that everything and anything that impedes our progress toward the goal should be laid aside. Everything that would clog our activity for the Lord, that would hinder our progress in the higher life, everything that would weaken our power, however lawful or moral that thing might be, is stripped from our life.

There is something about weights that makes them more dangerous than sins. We usually know what sin is. We go into it with our eyes open. But weights are different. We may have at first felt a bit of a load, but we soon became so accustomed to it that now we run with that weight on us, not knowing that we are fettered and shackled by it. Someone has said, "I am not afraid of the sins I see; what I'm afraid of is my color blindness, that I may not be able to discern the things that a keener and a more sensitive vision would discern, that I may be bearing burdens to which I have accustomed myself so that I do not know that they are hindering me in my life."

Any man with a clearer vision than I will see in me some weight. There is not a person who reads this article but that is hindered by some weight, and the sad part about it is that you do not know that you are hindered. If we could only lay our lives down open to the eyes of Christ, everyone of us would find out to our shame and disgust that we were bearing weights that we knew not. "Any indulgence, any personal pleasure that is hard for you to give up is a weight." A minister tells how he had been led to give up a certain indulgence of his. He had never realized how he had been a slave to it until one day the thought came to him. "Don't you think you would be a better man if you gave it up?" He said, "I will try it and see." Then he realized how shackled he had been. How hard it was to tear off those chains, and when he got them torn off he walked out into a liberty and freedom he had not known before.

Then, too, there are other hindrances that might be described as weights or impediments in our life. May I quote: "There is that self-consciousness that fills up our lives when our minds are concerned with thoughts of ourselves rather than of Christ, or about ourselves serving Christ rather than Christ as serving us." There are some who can make themselves weep talking about the sacrifices they have made, or might have to make, but they can never cry over the sacrifices Christ has made for them. A self-consciousness in that way creeps into one's life and poisons it as far as real service for Christ is concerned. For when such a person gets up to speak or to serve Christ it is his own face that looks at him rather than the face of Christ. Then there is the self-consciousness of what might be called pride or strength-a man finds out what is strong in him and becomes proud or vain of that

ability or talent. There is such a thing as pride of service -- a person does something good and worthwhile and then sits down and praises himself and feels highly gratified at what he had done and the way he has done it. Again there is another form of self-consciousness, that is a weight to one's character, which has been termed the pride of overcoming. Something might be done in the right spirit and in the right way. A great victory might be won for the Lord, but after it is over the victor weakens. Elijah to me is a vivid illustration of this point. A great test is at hand on Mt. Carmel. Aware of results if he fails, he is keyed up to do his best. Throwing himself at the crisis with all his powers, by faith in God he meets the test victoriously. Afterwards he weakens and flees from tests that are much less severe. It has been aptly said, "The Morrow of victory is more perilous than its eve." This thought is borne out in the prayers of Jesus after the great events of His life. It is after the battle is over, after the victory has been successfully achieved, and we sit down, that we are most likely to suffer collapse; and this becomes a good time for the enemy to find access into the deepest recesses of our souls.

I shall mention one more thing that is a dead weight to Christian character. It is that form of self-consciousness which every man meets that is engaged in Christian service; it is the poison that rises out of what has been called "pride of precedence" or placement. Men and women quarrel over whether they have the place which they are entitled to. That quarrel may express itself openly; splits and tangents in many of our churches are but sad reminders of this fact. Or it may simmer within individual hearts and express itself to others in such forms as backbiting, faultfinding, unwillingness to cooperate, never being satisfied with what has been done, etc. Remember in Jesus' time some of the disciples were bothered with this thing we call pride of placement or position. The attitude of John the Baptist is one great need of the day. One man of much experience in Christian work says, "There is nothing more un-Christlike, nothing which produces more friction and waste in the Christian church, than this pride of position."

What change would come about in our Christian service if every one of us would strip off the weights that hinder us!

The weights I have mentioned are only a few that hinder our progress. But there are not only weights resting on us. Would to God they were only weights, for with a little of the clearer vision of Christ, we might discover them and by His grace tear them from our lives! But worse things hinder us, even us who claim to be Christians. "Lay aside every weight." Yes, but that is not all, "and the sin." There are different forms of sin -- sins of conduct and sins of temper. If we would look into our own lives how many of us would find ourselves guilty of impatience! A well known man said, "I will

find out what pattern your creed is, not when I look at you in the Sanctuary, but as I see you on Sunday morning, getting read for church, if certain things are not to your hand as you think they ought to be." How impatient and uncharitable at times we are toward others if they don't see things just as we do, or do things as we do! These are the kinds of sins we are so prone to be guilty of, and these are the sins that rob us of our power with God and men and destroy in us our likeness to Christ. "The sin that doth so easily beset us," that sin that clings the closest, is to be laid aside, is to be rooted out of our lives.

Notice how sweeping the statement, "laying aside every weight and the sin"! That is a challenge. This statement calls for searching and self-denying. It is said of a certain man that he ceased taking newspapers because they were poisoning his spiritual life. Whatever one finds is robbing him of his spiritual power and fellowship, that thing should be put out of his life.

The Christian life is no easy life. The writer of Hebrews speaks of it as a race, and anyone having a proper conception of a race knows that it implies training, concentration, self-denial, and hard work of mind, spirit, and muscle. Jesus would say, "Strive," a word filled with interest and tenseness, that is, use all your forces and powers to attain your goal. The Christian race is no short spurt, quickly done and over. It is a life task, starting in the morning of your new life and lasting until the evening, and in between there may be times when your life will be stained with tears and remorse at the shirkings, the surrenders, and the retreats. Through this we will doubtless pass, but we may have victory if our eyes are on Him who stands behind the goal.

Look at the two great points in Paul's appeal which seem to furnish the motive power that is needed to accomplish what he challenges us to do. "Wherefore seeing we also are compassed about with so great a cloud of witnesses....let us run." You know there are spectators in heaven, those who have gone on before, our loved ones and those who have been entered in ahead of us; they are watching us. How this should inspire us to run!

The other motive is, "Looking unto Jesus the author and finisher of faith." He pictures Jesus as the judge and the rewarder, sitting behind the goal, ready to receive the runner.

With these eyes upon us, dare we disappoint them? How can we refrain from doing our best every hour? Whatever weights we have today, whatever sin clings closest to us, those eyes behold. "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run." Let us let go. O brethren, let us run!

— Ray Emswiler

*HE KNOWS*

I know not what shall befall me,  
God hangs a mist o'er my eyes,  
And at each step of my onward path  
He makes new scenes to rise,  
And every joy He sends me comes  
As a sweet and glad surprise.

I see not a step before me,  
As I tread on another year;  
But the past is still in God's keeping,  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

For perhaps the dreaded future  
Has less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink;  
Or, if Marah must be Marah,  
He will stand beside its brink.

It may be He keeps waiting,  
Till the coming of my feet,  
Some gift of such rare blessedness,  
Some joy so strangely sweet,  
That my lips shall only tremble  
With the thanks they cannot speak.

Oh, restful, blissful ignorance!  
'Tis blessed not to know;  
It holds me in those mighty arms  
Which will not let me go;  
And hushes my soul to rest  
On the bosom which loves me so!

So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with God  
Than go alone in the light;  
I would rather walk with Him by faith  
Than walk alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow,  
But what the dear lord chose;  
So I send the coming tears back  
With the whispered word, "He knows!"

—Mary G. Brainard

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*MY NEW YEAR RESOLUTIONS*

To endeavor to speak the truth in every instance, to give nobody expectations that are not likely to be answered, but aim at sincerity in every word and action; the most amiable excellence in a rational being.

To apply myself industriously to whatever business I take in hand, and not divert my mind from my business by any foolish project of growing suddenly rich; for industry and patience are the surest means of plenty.

I resolve to speak ill of no man whatever, not even in a matter of truth; but rather by some means excuse the fault I hear charged upon others, and upon proper occasions speak all the good I know of everybody.

—Benjamin Franklin

## TEMPTATIONS WE MEET

There hath no temptation taken you but such as is common to man: but God is faithful, who will with the temptation also make a way to escape that ye may be able to bear it. — I Corinthians 10:13.

One of the comforting things about this verse is the fact that we are told that all people have common temptations. No one is excluded. But the temptations we meet are those which others before us have met also. However, the part of the verse which is even more wonderful is the assurance of victory over temptation. God will always make a way for us to do the right things if we want to.

James says that we are tempted when we are drawn away of our own lust and enticed. Yielding to temptation is then the act which produces sin.

Oftentimes we are tempted about things which we see or hear. The battle, however, which is most difficult is the one which we wage against wrong attitudes and desires. These are very subtle and powerful. They affect many phases of our lives. Some of the places where they often express themselves are in our work, our worship, our devotional life, and our hospitality toward and friendship with others.

In order to be really happy, it is of vital importance that we have the correct attitudes about our work. To be able to work is one of the great blessings which God has given us. Who is more miserable than the person who has twenty-four hours a day and nothing to do? Our busy minds and our energy compel us to do something! It is therefore necessary that our work be creative and of value to others. Paul commands that we are to work with our hands. This proves that there is something for each of us to do. Our gifts and talents differ, and therefore our work differs. However, just because one person may be a farmer or a factory worker, while another is a preacher or teacher, does not mean that the one is making a greater contribution or serving God more acceptably than the other. One of the temptations which we find in our work is to become discouraged or to let it become mechanical or a drudgery. We feel that we are not making as great a contribution as some one else. In such a case the important thing to remember is that as long as we are serving where God wants us and are doing our best from the heart, God is pleased. Consecration and submission is what God is seeking in our lives, and this is only accomplished in the true sense by the grace of God.

One of the most common temptations in a worship service is to let our thoughts wander. They drift off into a world of fantasy, until suddenly we realize what has happened and quickly endeavor to draw them back, only to

discover that we have lost much of the message which is being delivered. Our thoughts in worship are important, because as a man "thinketh in his heart, so is he." If our thoughts are kept on worship and are constructive, then our worship will be meaningful. If, however, they are allowed to wander, we will probably not receive much spiritual food in church. I believe it is possible to go to church, to help sing, to listen to a Sunday school teacher or to the minister, and then to leave the church and not have worshipped at all. Worship is not merely singing or saying words with our lips. Real worship is giving a heartfelt expression of our love for God through the different avenues of the worship service. Jesus said it must be "in spirit and in truth."

True worship in public service is more probable if we meet God in our private devotions. We derive very little spiritual benefit from hurriedly reading a portion of Scripture and rushing through a prayer. This is another temptation which is very common to all of us. Worship in private devotions takes time, it takes effort, and it takes planning. Time must be set aside for this daily fellowship with God. We need time to read God's Word and meditate upon it -- time to think through what we have read. It also takes time to pour out one's soul in real prayer. As we apply to our lives the truths of the Word, we grow spiritually and gain power, because we have spent time alone with God. One of the other temptations in daily devotions is to not have them because we feel that the place in which we are is not ideal. So we will wait until we are with a lot of other people who are Christians too. However, the situations which often seem the least ideal for this period of worship are often the places where we need this spiritual power the most. Never will we be able to live "richly" in Christ be depending on others and their experiences. We must study for ourselves.

The same principles which apply to our work, worship, and our devotional life, apply also to our friendship with others.

Sincerity, truth, and Christian love must be practiced in our fellowship and contact with our fellow men. It is a very satisfying and happy experience when we can have friends who we know are Christian. Our entertaining and visiting must be sincere and truthful; we must be as much the friend of people in their absence as we appear to be when they are around. We must often guard ourselves in this respect. It is so easy to appear friendly to a person's face but sigh with relief when he is gone. True Christian friendship does not practice this type of action. Character is tested in our friendship with others, and the true attitude of our hearts are revealed.

Let each of us search ourselves in times of temptation, and let us be sure that our motives and attitudes are right, pure and holy.

—Selected

### "LEAD ME, SAVIOUR, ALL THE WAY"

The old year is nearly over, and a new year will soon be here. As we think back over our lives during the past year we realize that the Lord has been very merciful to us and very tolerant. As we think of His great goodness to us we also think with shame and remorse of the many times when we have not met His expectations for our lives. How often we have failed Him who has been so faithful to us! Yes, we meant to follow Him, but often we left His way and wandered off on our own way. We want to follow Him more closely through the coming year than we have in the past. We need His leading and guidance for every step of the way.

For the coming year we would be led into closer fellowship with our Lord—a fellowship in which Christ will become more real to us because we are fully yielded to Him. We would spend more time reading and meditating upon His Holy Word and in communion with Him, until His will for our lives becomes clear to us—until His life becomes our life.

We would have a greater faith in God—faith to believe what we cannot see, faith to believe that "He is able" to meet every circumstance and condition in life no matter how hard or trying it may be, faith to believe the promises of God and to act upon them.

We would be led in paths of greater usefulness—to spend and be spent. We would take time to do the little things of life that many people overlook because they do not seem so important, such as a friendly smile to whomever we meet, a word of cheer to a discouraged one, a little visit to a lonely one, or a helping hand to someone who is in need of it. Too often these things are left undone because we think we are too busy doing more important things—things that will bring us honor and praise from others. But we dare not neglect these services we can do to bring happiness to others.

When we serve in a Christian spirit of love for Christ and our fellow men we will not mind if our work is not in the limelight. We will serve unnoticed in our little corner, joyfully doing our best, because Christ has placed us there. Too often we are discouraged because we judge our accomplishments by worldly standards of success. We count a man successful only when he has made a name for himself in the eyes of the public. Christ taught that he who would be truly great must be a servant. Throughout the coming year may we have our eyes opened to every opportunity to serve Christ and our fellow men, be that opportunity great or small.

We would be led in the way of obedience. Obedience to God's will keeps us in close fellowship with Him. We need to take God's way for everything. So often "self" rises up and desires to be obeyed, but only as we obey the Word and the voice of the Spirit within us will we be led in the right way. God's way is the best way. Perhaps we cannot always see it, but our finite minds cannot discern what is best for us. As we yield our lives unreservedly to His will and allow Him to take control, we can be assured that God's way will bring blessing and peace to our lives and be a means of bringing glory to Him.

Too often we live in such a way as to be well thought of in the eyes of other people. We need to fix our eyes upon Christ as our example and not merely pattern after the lives of others. In the days ahead we would follow our Saviour step by step wherever He may lead us. We will not count the cost too great if it means giving up selfish desires and ambitions in order to be pleasing to Him.

We would be courageous in the face of pessimism. This is a day of confusion and frustration. The future looks dark and men's hearts are failing them because of fear. Hopes are crumbling underneath their feet. We as Christians must not allow ourselves to be caught in the current of pessimism. With our faith in Christ Jesus we can face life's situations courageously. With Christ as our Leader and Victor we can go forward with Him Triumphant through this life and with the assurance of a bright eternity ahead.

We would be more faithful witnesses in the days ahead than we have been in the past. We would be channels through which the love of Christ can flow to bless the lives of others. We need to bring the light of the Gospel to those in darkness who know not of Christ who can save from sin. May the conduct of our lives, as well as the testimony of our lips, count in bringing many souls to the saving knowledge of Christ.

We look forward with anticipation to another New Year. It is in a sense a beginning again. We can leave the past with God and begin anew. "Forgetting those things which are behind....I press toward the mark". (Phil. 3:13, 14) It is as the turning of a new leaf; a page clean and white lies before us upon which nothing is written. It is ours to choose what shall be written upon it. It can either be written full of deeds of mercy and kindness, and of useful Christian living, or it can be marred and stained with sin and selfishness.

And so we pray, "Lead me, Saviour, all the way," and claim the promise, "Lo, I am with you alway," as we enter 1970.

Selected from Christian Monitor

## WHAT ARE WE DOING WITH JESUS?

In Matt. 27:22, we find these words, "Pilate saith unto them, What shall I do then with Jesus which is called Christ?"

Having recently heard a very good sermon on the above question, makes me wish to share some thoughts with you. This is a question that should be of deep concern to every individual, but I am afraid it is disregarded by millions of people today.

Perhaps some just neglect him. The writer of the letter to the Hebrews has this to say. Heb. 2:1-3, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Perhaps we neglect or fail to do his will, or to keep his commandments. Let us see what the Word says about this. Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. By this we understand it takes some DOING on our part.

We read in Matt. 16:13-16, where the Lord asked his disciples, "Whom do men say that I the Son of man am?" Do we honestly and truly say with Peter, "Thou are the Christ, the Son of the living God"?

Many, many today are saying he is not divine. Oh, he was a good man and a prophet and said many good things. Others say even worse things about him. Many (supposed to be great) preachers and theologians deny his deity and doctrine of atonement. They also deny the need of baptism, feet-washing, the love feast, the holy kiss and the anointing service.

When the Lord Jesus Christ was here on earth, He told the twelve some very important things about his church including the power and authority it should have. See Matt. 16:18 and I Cor. 3:10. We must be careful how we build on Christ the solid Rock.

Let us not say the church has no right to make rules for our conduct, for in so doing we are denying Christ.

Are we looking and praying for our Lord's return? If not, we are not believing His word. Acts 1:11, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Many people deny our Lord is coming again. Primarily (I suspect) because they don't want Him to come as He will be bringing judgment and punishment. II Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Let us then strive to contend for the faith that was once delivered to the saints. Also to hear and OBEY His words and the rules and ordinances of the church.

Always, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

In Christian Love,  
Bro. Willard Beam  
R.2, Greentown, Ind. 46936

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### *OBITUARY*

#### *Cecyle Schulz*

Daughter of Albert and Ella (Smith) Webb was born at Bradner, Ohio, May 28, 1907 and departed this life December 26, 1969 of an apparent heart attack. She had been in failing health for two years.

Early in life she was baptized in the Church of the Brethren. Later she became a member of the West Fulton Dunkard Brethren Church. Except for a few years in North Dakota she spent most of her life in Seneca County. She was married to Orison W. Smith November 15, 1928 and he preceded her in death in 1950. Later she married Edward Schulz, who is also deceased.

Surviving are a daughter, Mrs. William (Dorothy) Lehnhart, with whom she lived; a foster son, Robert Webb, Tiffin, Ohio; three grandsons and the following brothers and sisters: Albert, Luckey, Ohio; William, Toledo, Ohio; Arthur, Evanston, Wyoming; Goerge, Sacramento, California; Mrs. Hattie Bickelhaupt, R.4, Fostoria, Ohio; Mrs. Maude Heisey, Fremont, Ohio; Mrs. Olive Stewart and Mrs. Ada Whitman of West Millgrove, Ohio. Her parents, one brother and a sister are deceased.

Funeral Services were held at the Moore Funeral Home in Sycamore with Elder Edward Johnson of Wauseon officiating. Burial was in Pleasant View Cemetery in Sycamore.

**NEWS ITEMS**

Sis. Marilyn Moss, daughter of Sis. Beulah Moss and the late Paul S. Moss, and Bro. Milton C. Cook, son of Mr. and Mrs. Arlo Cook, Tucson, Arizona, were married at Dallas Center on August 30, 1969, by Elder Dale Jamison. Their address is Apt. 15, 2609 W. Chapman Avenue, Orange, Calif. 92668.

On September 12, 1969, Sis. Rebecca Funk of Dallas Center and Bro. Wayne Miller of Quinter, Kansas, were united in marriage by Elder Ray Reed. Parents of the couple are Mr. and Mrs. Stanley Funk of Dallas Center, Iowa, and Bro. and Sis. Levi Miller of Bunker Hill, Indiana.

Sis. Carol Armstrong, daughter of Bro. and Sis. William Armstrong Sr., R.1, Morenci, Michigan and David Niese, son of Mr. and Mrs. Oscar Niese, R.1, Stryker, Ohio were united in marriage on Friday, November 28, 1969, at the East Chesterfield Church of Christ. Elder Edward Johnson performed the ceremony. They are residing at 508 Locust, Delta, Ohio.

**BETHEL, PA.**

The Bethel congregation held a two weeks revival starting August 17 through August 31 with Bro. Eldon Flory as our Evangelist. Bro. Flory brought us soul inspiring messages which should make us all live closer to Him. Although there were no converts during these meetings, later there were two brethren and two sisters who decided to come with us from another faith. They were received into the church by the right hand of fellowship.

In October we held our Council meeting and it was decided to elect another deacon. Bro. Levi Gibble and his wife were then installed into the office.

On October 26 we had our fall lovefeast. The following visiting ministers were with us, Brethren Adam Fahnestock, LaVerne Keeney, and Allen Eberly of Lititz, Pa. In the evening 115 surrounded the tables to partake of the services, with Bro. LaVerne Keeney officiating. We want to thank all those who came and worshipped with us and invite all back again.

Sis. Darlene Longenecker, Cor.

*DALLAS CENTER, IOWA*

The year of 1969 brought to our congregation the death of one aged sister. While there has been some sickness throughout the year, the Lord has restored all to health again.

We have been encouraged by the coming of visitors during the year. Two gave reports from the Torreon Mission, ten have preached for us, some of these were either going or returning from Conference. All who came were appreciated.

On April 13 we had a special missionary service due to the soon leaving of the Floyd Haldeman family to take charge of the mission work. The district Meeting was held here this spring. On April 14, Bro. Ray Reed and Bro. Joseph Flora, with their wives were ordained to the Eldership. Our two Love Feasts were both well attended. Many of the members with their families had the privilege to attend General Conference in Colorado. Eld. Edward Johnson held our revival meetings in August. The attendance was good. The seed of the Word was sown and the church edified. One member was received by letter.

The sisters made soap twice, totaling 918 pounds. This was sent to the Mission. We continue the County Home worship and singing. The young people assist so ably with the Church and Sunday School work, also in leading the Bible Study and Prayer Meetings.

Many of the members and young folks have had the pleasure of visiting other congregations. Our Elder Joseph Flora and family went to the Mission in early December. He preached a week for the Navajo's.

Remember us in your prayers, that we may serve the Lord acceptably. Pray for the unsaved souls that others may be brought into the fold.

Sis. Beulah M. Fitz, Cor.

*QUINTER, KANSAS*

Another year has passed and I was made to think what have I done for Christ this past year? As we face this New Year we need to have more zeal to walk closer to the Lord and a greater responsibility to work for Him. In this day in which we live the Christian people have a greater challenge to live God's Word.

The Quinter Church has been blessed with some mountain top experiences this past year. Also there were added responsibilities in God's work as there were three new deacons installed, Bro. Tom Jamison, Bro. Marlan Jamison

and Bro. Marion Brooks. At the same time two ministers were installed, Bro. Herman Jamison and Bro. Alvin Chupp. I am sure these brethren all crave an interest in your prayers.

In November we were happy to have Eld. Hayes Reed with us for two weeks of meetings. We were blessed with many good sermons and felt a greater sense of responsibility at the end. We were made to rejoice when one gave his heart to the Lord.

We closed our meetings with a Love Feast. There were sixty-five surrounding the tables, with Elder Hayes Reed officiating. Visiting ministers present were Elders Orval Royer, W. S. Reed, and Joe Flora. We were happy to have those from the mission, Bro. and Sis. Floyd Haldeman, Lowell, Diane Toledo, a little girl who Floyds were taking care of at this time, Sis. Charlotte Costillo and Sis. Mary Ellen Royer. We were sorry Sis. Hayes Reed and Gary couldn't be with us during these meetings. May God bless the Reed family as they continue to labor for Him.

In December we had our yearly election of church officers. Elder Dale Jamison was re-elected as our Elder. Our spring Love Feast will be March 28-29. We welcome all to these meetings at anytime. May the Lord bless each and everyone of you in this New Year.

Sis. Lois Chupp, Cor.

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#### *OBITUARY*

#### *Cora M. Earnst*

Daughter of Samuel and Mary (Spitler) Erbaugh was born September 14, 1893 departing this life at the Good Samaritan Hospital, Dayton, Ohio December 12, 1969 at the age of 76 years, 90 days.

Early in life Cora accepted Christ as her personal Saviour and was Baptized into the Church of the Brethren and later, in 1927 she transferred her membership to the Dunkard Brethren Church; remaining true and faithful, ever witnessing for her Lord.

November 11, 1913 she was united in marriage to James Wm. Earnst. To this union were born six daughters and three sons: the three sons preceded her in death, and her husband in January 1959. She is survived by the daughters Mrs. Ruth Timmons, Mrs. Mary Marquis, Mrs. Lillian Deboet of Dayton, Ohio; Mrs. Verda Heindl of Lewisburg, Ohio; Mrs. Martha Davidson of Gorden, Ohio; Mrs. Esther Marquis of Brookville, Ohio; one daughter-in-law, Mrs. Juanita Croley of Verona, Ohio; whom she loved as her own

daughter. She is also survived by two brothers: Clarence M. and Harry A. Erbaugh of Dayton, Ohio. 22 grandchildren and 19 great grandchildren.

Sister Earnst was a loving and devoted mother and will be greatly missed by her family, friends and the church. She endeared herself to all who knew her.

During her illness she called for the anointing service; enduring her affliction, and suffering, with much patience.

Funeral services were conducted December 17 by Elder Herbert Parker and Elder Ben Klepinger at the Englewood Dunkard Brethren Church; burial in the Eversole Cemetery.

Sister Della Klepinger, Cor.

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### FAMILY TIES

In this modern world we hear some parents say, "My child will have to make his own decisions regarding religion. I won't force him to go to church. If he wants to go himself — then let him go." Which is the clearest way for that parent to say that he, himself, cares nothing about God. Parents influence their children's thinking hundreds of times a day — guiding it into safe channels — in other matters besides religion. They want their children to be good citizens and good neighbors, yet neglect the very thing that will make them the best citizens and the best neighbors.

Many parents give every advantage to their children in the present day, but hold back on old-fashioned religion. Children have a right to our best and that best is to be shown the way to Heaven. Earthly riches are fine, but do not last. Parents should talk to their children about God, read the Word with them, and pray with them together as a family.

The husband and father should be the spiritual leader of his family. He should call his family together at a regular time for family worship.

"Children will accept discipline much better when they see their father and mother bowing before a Heavenly Father, submitting their will to His, and acknowledging Him as a higher authority. It is then only logical to children's minds that they should obey their earthly parents, and when they are disciplined, are not likely to be rebellious."

Let us remember that we are every day "making a memory," and there could be none sweeter than that of your family praying together, for "the family, that prays together stays together." even though many miles should separate them.

—Selected by Sister Jeanette Poorman

## THE TWO ENOCHS

It comes as a distinct surprise to many folks to discover that there are two men in the Book of Genesis that bear the name of Enoch. Reference to one of them is made in the fourth chapter and to the other in the fifth chapter of that book. One Enoch is a son of Cain and hence was in the line of Cain that was rejected by God because of sin. The other one was in the line of Seth and hence he was in the ancestral line of our Lord.

Very little is mentioned relative to these two men but what little is said gives us an insight into their lives. It is said that Cain built a city and named it for his son Enoch. Thus we see that human effort and labor was put forth to perpetuate the name of Enoch. Even in that ancient time man tried to build monuments and great works that their name might be continually remembered. The same motive that prompted this to be done in Cain's day prompts men today to place their names on cornerstones of skyscrapers, over library doors, on the bow of a ship, or on a towering tombstone. In all generations men have gone to great ends to perpetuate their name and thus make themselves remembered.

The other Enoch did nothing spectacular nor could any great achievement be linked to his name. The only thing said of him is that "he walked with God." Because of his walk with God he was later translated and as far as the world was concerned, just disappeared. No one was even able to give a long funeral oration as to his greatness. I suppose his fellow men thought him to be rather an eccentric person who was overly religious.

A city was built in honor of one man and named for him so that his name might live on and yet with the erosion of the centuries that city is gone as is the memory of that Enoch. Another Enoch was oblivious to all things of fame and glory and chose to walk humbly with God. That Man is listed in Heaven's hall of fame and shall always be remembered wherever the Gospel is preached, which means in all the world.

There is a lesson to be learned from the contrast between the two enochs and when we have learned it we shall be content to centralize our efforts to fully walk with God. Then some day we, like Enoch, shall be caught away to be with Him forever.

—Selected

*THOUGHTFUL SENTENCES ON FRIENDSHIP*

1. An old friend is worth two new ones.
2. Friendship is the most sacred of all worldly bonds.
3. Life is to be fortified by many friendships.
4. The first "law of friendship" is sincerity, and he who violates this law will soon find himself destitute of what he so erringly seeks to gain.
5. There is true enjoyment in that friendship which has its source in the innocence and uprightness of a true heart.
6. Friendship can never suffer so much by any other kind of wrong as by that causeless suspicion.
7. A true friend improves us by pointing out our faults.
8. A true friend is a sheltering tree, a ready haven in time of need.
9. Friendship calls upon us to share to the limit for the good of our friends; but let it be for the good.
10. Aristotle said, "Friendship is one soul in two bodies."

—Selected.

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*NEW YEAR'S WISHES*

What shall I wish thee! Treasures of earth?  
 Songs in the springtime pleasures and mirth?  
 Flowers in thy pathway, skies ever clear?  
 Would this insure thee a Happy New Year?

What shall I wish thee? What can be found  
 Bringing the sunshine all the year round?  
 Where is the treasure, lasting and dear,  
 That shall insure thee a Happy New Year?

Peace in the Saviour, rest at His feet,  
 Smile of His countenance, radiant and sweet;  
 Joy in His presence, Christ ever near —  
 This will insure thee a Happy New Year.

—Frances Ridley Havergal

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W. S. Reed  
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# BIBLE MONITOR

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JANUARY 15, 1970

NO. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## A STREAM THAT IS NEVER CROSSED

There's many a sorrow and pain, I know,  
As we tread the path of life;  
There's many a grief and lasting woe,  
And the way is toil and strife;  
But the hardest load we have to bear  
Is the labor and strength that's lost  
In building the bridge with toilsome care  
O'er the stream that is never crossed.

We have fretting and worry from morn till night,  
And anguish weighs on the heart;  
The thorny way seems hard to right,  
And life is a bitter part;  
But there is a burden greater yet,  
Much peace of soul it has cost;  
It is building a bridge, with toil and sweat,  
O'er the stream that is never crossed.

There's looking for crossings all the day,  
And searching along the shore  
For a bridge or ford along the way  
We shall never travel o'er.  
There's sighing for useless toys in vain,  
And dreaming of chances lost;  
But 'tis hardest to bridge with might and main  
The stream that is never crossed.

Then gather the roses along the way,  
And treasure the fragrance rare;  
Rejoice in the bright and joyous day,  
Refusing to borrow care;  
For sorrow and pain will surely come,  
And your soul be tried and tossed;  
But don't be bridging to reach your home,  
O'er the stream that is never crossed.

—Selected

## OBEDIENCE

In Matt. 21:28-32, we have the parable of the two sons. Previous to this, Jesus had come into the temple and as He was teaching, the chief priests and elders confronted Him, asking by whose authority He did these things. He promised to answer them if they would first answer His question, "The baptism of John, when was it? from heaven or of men?" Realizing they would but condemn themselves, they refused to give an answer. Jesus followed their refusal to answer by speaking this parable.

"But what think ye?" This was a question to make them, as well as us, think. Parables are illustrations from life itself that would teach us a lesson and that many times could rebuke us for wrong attitudes. As we consider this question, we are made to realize the importance of thinking. Some perish for lack of thinking. We often hear the expression, "I hadn't thought of that." Sometimes as we perform a task, our thoughts may be far away. We cannot know how many perish on the highways for lack of attention, or thought, to their driving. Then we may find ourselves in trouble sometimes because of wrong thinking, indicated by the phrase, "But I thought..." As important as are the problems of everyday life, it is of vastly greater importance that we think clearly and correctly of the things concerning eternal life.

The man in this parable had two sons. No doubt he felt justified in asking them to work in his vineyard. After all, had he not raised them, supported them and provided for their every need? Should he not have first claim to their services? Of course, he could have hired someone, but should not his sons, his heirs, help him?

It was the desire of the father that his sons work in the vineyard. We assume the sons were idle as we do not read of their working otherwise. It is good for us to work and have our minds occupied from both the physical and spiritual aspect. It would also please the father to see the sons taking an interest in the vineyard. We may be certain that our Heavenly Father desires His children to take an interest in His work out of a heart of gratitude and respect.

We notice the urgency of the father's request, "Go work today." So often men procrastinate — put off until tomorrow that which should be done today. Solomon tells us, "To every thing there is a season, and a time to every purpose under the heaven." Ecc. 3:1. Now is the time to serve the Lord. We have only the present — yesterday is past and we have no assurance of tomorrow.

We notice the difference in the replies of the two sons. The first said, "I will not." This was a most disrespectful and rebellious answer. Quite likely he had other things he wanted to do. It is plainly evident that he was opposed to his father's will and that he was not sympathetic with his father's purposes.

The other son made a better appearance unto his father. He was polite and seemingly respectful unto his father. "I go sir," as if he were going immediately. But we read that he went not.

Jesus then asked the question, "Whether of them twain did the will of his father?" This may at first thought seem to be a difficult question to answer. The one son was rude unto his father, whereas the other was false. There may be a vast difference between a man's professions and his actions. The other son promised, but failed to carry out his promise. The father's word was fulfilled in doing and not in talking. We conclude that the son who at first refused did his father's will, for we read he repented and went.

We feel that Jesus gave this parable primarily for the benefit of the chief priests and elders. When John the Baptist came preaching, the publicans and harlots believed him, but the chief priests and elders would not repent, therefore they would have no part in the kingdom of God.

We too, may receive a valuable lesson from this parable. When our Heavenly Father calls us to work in His vineyard, we should be sympathetic to His purposes. We should have an interest in His will and work. If we willingly labor for Him, surely we shall find grace sufficient.

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### BEAUTY IN SIMPLICITY

As the selection of merchandise and souvenirs was large and the group of individuals was in a foreign land, the advice was sought of one as to which item he might consider to hold the most beauty. While the vividness of the details surrounding this event has faded into the forgetfulness of yester-years, the answer that we were told was given by the dear brother still rings in our ears — "There is beauty in simplicity."

What was there many, many years ago about the young man clothed with camel's hair and a leathern girdle about his loins — who fared upon locusts and wild honey; that attracted people from Jerusalem, Judea, and all the region round about Jordan? Or why did the multitudes press the Man from Nazareth who likewise was plainly clad in a seamless robe and walked by the seashore and taught in the mountains? Was it not His simple message — "Come unto me, all ye that labor and are heavy laden, and I will give you

rest....Consider the lilies of the field, how they grow: they toil not, they spin not....that Solomon in all his glory was not arrayed like one of these."

There is a charm about the life of Jesus that is irresistible. This is because He lived the spiritual life and revealed the nature of God. He demonstrated so clearly that the spiritual life is in essence a simple life — one in which the kingdom of God is put first and foremost; one in which anxious care is dismissed, but a simple dependence or faith in a loving Father is continually cultivated. Read carefully Matt. 6:19-34 and meditate on the sublimity of its promises.

Needless to say, we are living in a world that is antagonistic to the teachings of the simple life. People are enraptured by the sound of such a term amid all of the complexities of a materialistic age. It is fine to talk about, they say, but surely impossible to live. Self-denial, sacrifice, and service seem to be essentials that are outmoded in twentieth century living. And yet, the same society that has denied their virtues is seeking and searching for that which will satisfy — but are defeated ere they start, for they have forsaken the very genesis of blessing.

Our present age is no doubt one of unprecedented luxury and extravagance. One has said that luxury is anything that ministers to comfort or pleasure but is not necessary to life and subsistence. The application of the discoveries of science to every day needs has literally given us a deluge of luxuries. Our possessions of a continent rich in natural resources and wealth hitherto unknown has made us extravagant, and remiss of the virtues of thrift and frugality that characterized the pioneers who settled its shores. One

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has estimated that the American people use only fifteen per cent of the wearing quality of their clothes. How many millions and billions of dollars are vainly spent to satisfy only fleshly lusts and desires? And all of this in a world where Jesus taught the simple life, and where men, women, and children are being stunted mentally and spiritually for want of the real essentials of life. Perhaps in all history, there has not been so much suffering as now — and that in the midst of an abundance of material things and a quest for earthly wisdom such as has never been known.

Jesus called men to self-sacrifice and cross bearing. Luxury invites to comfort and pleasure. Jesus called men to live an humble, simple life. Extravagance invites men to make a display and get ahead of their neighbors. Can a Christian really be true and surround himself with more conveniences than are necessary to maintain his highest personal efficiency? Will the Spirit of Christ call us to measure our lives by the material things that we possess, or to outdo our brother, sister, or neighbor in obtaining more, larger, or finer possessions? Just how much can a Christian spend on himself? Jesus truly warns of the corrupting effect of luxury on a man's soul.

Do we begin to comprehend the beauty that there is in simplicity? The apostle wrote to the believers at Corinth, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The Greek word "haplotes" is the root word for simplicity in each instance where it appears in the New Testament. Its literal meaning is singleness — and sincerity (without dissimulation or self-seeking). We would understand then, that a truly, simple life is one that is dedicated to the Will and Word of God — one that is not molded by the pressures of this fleeting age, but whose fervent desire is to live for Jesus at the very sacrifice of one's own self. The subtlety of the serpent is still evidenced by the headlong rush of humanity after his enticements. The fruit of materialism is still portrayed to be good for food, pleasant to the eyes, and desired to make one wise, but its end is ever the same — spiritual death and separation from God.

Jesus is calling to a simple life — one that knows the forgiveness of sins through the redemption of His blood shed upon Calvary. He desires that we be born again — of the water and of His Holy Spirit that He might lead us in the paths of righteousness for His name's sake. Open your heart's door to Him and you will find that life has a new and blessed meaning.

To those of us who have hearkened, may God's grace richly abound in each heart that the superiority and true beauty of a simple life might radiate forth as a beckoning light in a wicked and sin-cursed world.

"With a child-like heart of love,  
At thy bidding may I move;  
Prompt to serve and follow thee,  
Loving him who first loved me."

—Selected from The Vindicator

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## SOUTH FULTON

Sermon by Bro. Paul Blocher

### ATTITUDES

In Luke 10:25-37, we see similarities in the conditions of the world in Jesus' day and those of our day. We hear of much wickedness in our time and yet we only know of a small part of it. We do know that what the world needs is repentance.

The lawyer inquired how he might obtain eternal life. Jesus replied by asking him, "How readeest thou?" The lawyer knew how he was to worship God and how to treat his fellowmen. Yet Jesus saw a lack. Possibly the lawyer was not fulfilling his duty to those about him.

This parable is given for our benefit that we may know that our love should be first to God and then to one another. It is our duty as Christians to exhort one another daily that we might not be deceived. We are to pray for one another. We have duties to those in our community and also to our civil government.

The lawyer is to be commended because of his interest in inheriting eternal life. We are taught it is a gift. We are also taught to labor. But so great is this gift that all the labor we can do cannot merit or deserve it. In the end it is God's gift to us.

We do not know in what manner the man fell among thieves, whether by gambling, or being enticed, or ambushed. He was left to die, wounded and robbed.

Let us consider our attitudes toward God and toward one another. There are four of them in this lesson.

The attitude of the robbers was, "What is yours is mine and I'll take it." We read of robberies so we still have with us those who think they can forcibly take what does not belong to them. We hear many times of money being embezzled. But are we just as honest as we ought to be? What about our debt

to God? He desires a portion of our time and goods. "Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God."

Teaching in our home does require time for God and for His instructions. We need to read the Bible. Meditation and prayer are necessary and essential. We live not by bread alone, but by every word of God. Do we fulfill this or do we rob God of the time we should give Him? The Christian life is one of growth. As we grow older, we see the need for more time to be spent with God. Older ones depend on God for spiritual help. We encourage the younger ones to be searchers of the word. The Berean people searched the Scriptures daily to see if what they heard was true. Acts 17:11. We are to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

We have a great duty to take care of our household. I Tim. 5:8 says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Does this not mean spiritually as well as temporally?

The land of Canaan was given to the descendants of Abraham. Because they worshipped idols while they were in captivity, II Kings 17:12, God punished them and gave the land to the Samaritans. Therefore the Jews intensely disliked the Samaritans because they thought the Samaritans had the land that belonged to them. II Kings 17:24.

A priest came by but when he saw the wounded man, he passed by on the other side. A priest is supposed to be religious. He should have known how to worship God and how to live toward his fellowmen. This is the side of his religion that he neglected. His attitude seemed to be, "What is yours is yours and you can keep it."

The man was left lying to suffer alone. Judging by the indifferent attitude of religious people today to the needs of humanity, what will be the outcome? The priest should have given a helping hand but he passed by and left the man to bear his own burden. He failed to serve. This is a wrong attitude.

In Matt. 23:4, the Master says, "For they bind heavy burdens and grevious to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." We are to be our brothers keepers to a certain extent.

Next, a Levite came and looked on him but passed by. A Levite is to assist the priest, for he is also a religious man. He was religious, but not very Christ-like. Christ mingled with sinners so that he could instruct them and heal them. Because Christ prayed....not that we be taken out of the world, but

that we be kept from the evil, shows we have a mission in this world to give the light of the gospel.

The Levite had curiosity because he came and looked to see what condition the man was in. He carried provisions for himself but had no compassion to help the beaten man. His attitude appeared to be, "What is mine is mine and I will keep it."

The Bible says to love your enemies in Matt. 5:44, but this man was not even an enemy to the priest or the Levite. How may we show there is a better way to minister to the needs of mankind?

Finally, the Samaritan whom the Jews disliked, was going the same way. The Jews would not touch anything a Samaritan touched. The woman of Samaria at the well was astonished that Jesus, a Jew, should ask her for a drink, "For the Jews have no dealings with the Samaritans," John 4:9. Jesus went through Samaria to break that awful bond of bitterness.

The traveling Samaritan was not just a professor of religion. He came and had compassion on the helpless man. He was willing to give of his time, money and provisions. His time may have been just as important to him as it was to the priest and the Levite, but he took time to provide for the unfortunate man with his own hands. He had true religion and love for his fellow-men. His attitude was, "What is mine is given of the Lord and I will share it."

This is the proper attitude for us in the Christian life. Jesus used this parable to show that no matter who it was, if he did the will of God he was accepted, for God is no respecter of persons. Not only did he care for the sick man at this time but promised to pay more when he returned, not only for the present, but for the future as well. Which was his neighbor? He that shewed mercy unto him! Jesus said, "Go and do thou likewise."

If this exhortation was good for the lawyer, it is good for us today. If the Samaritan would repay the innkeeper, God will repay us for the kind things we do for one another. Some look only for great things to do, but those who are rewarded and told to enter into the Master's rest take care of little things as well. Matt. 25:37-40 explains how important little things are.

We believe in Christian growth and we benefit from different experiences with our Lord. A small child cannot do like a ten year old child and a ten year old cannot do things like a grown man. So it is with spiritual life. We grow in Christ's grace and favor as we worship Him and serve one another.

We live in a selfish world and we need the attitude of the good Samaritan. Those who give willingly of themselves in service to God are rewarded accordingly. He gives eternal life to those who have prepared themselves. We are to service Him with ALL our heart, ALL our soul, and with ALL our might.

Who then is our neighbor? Not necessarily one who lives next door, but one in need of aid, physically or spiritually. How much less can we do and still be acceptable? We can't do as the priest and the Levite did. We must pattern after the Samaritan. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother." Indifference is one great thing that leads downward. It can cause us to neglect others, to neglect our Church, and our soul.

What shall be our attitude in life?

"What is yours I want."

"What is your burden you can bear alone."

"What is mine I will keep."

"What is mine God gave me and I will share it with you."

We are stewards taking care of what is entrusted to us. We can't be merely professors of religion. We must be possessors of Christianity, so that others may look and see that we have been with the Lord.

—Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

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## FORGIVENESS

There are certain aspects of living the Christian life that we have come to call "hard." By this we learn that they are very difficult for us to cultivate in our daily Christian walk. We mean they are "hard" like a problem in mathematics is "hard." We may know the answer to the problem, but the mathematical principles we must apply to correctly arrive at the answer are difficult for us to apply. This does not mean that the principles cannot be applied, or that the answer cannot be found, but that it is difficult for us to do so. It may also mean that we are unwilling to pay the price of patience and persistence to know the principles and apply them. Forgiveness is one of these "hard" principles of Christianity.

It is difficult for men to forgive the offenses of other men because the most of us possess far too much pride. It is also hard to forgive offenses against us because we love our fellows far too little and ourselves far too much. To forgive is not impossible, or God would not require it of us. But it takes a character of love and humility to do it. No man upon earth could be offended more greatly, wounded more deeply, or sinned against more grievously than was our Lord Jesus. But when the offenses of man against Jesus reached their apogee in His crucifixion, with His dying breath He prayed, "Father, forgive them for they know not what they do."

Upon an occasion Peter put the following question to the Master. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" We suppose Peter thought he was being very liberal to be willing to forgive one man seven times. Jesus answered Peter thusly, "I say not unto thee, until seven times: but, until seventy times seven." Here the Lord instructs us to forgive an unlimited amount of times. Or to put it another way, to forgive as often as is necessary. In order for man to forgive without limit he must love without limit and have a humility that knows no bounds.

It is common to see people holding grudges for a lifetime, and being consumed by hatred for their fellows. If we come into their presence and say, "Do you think it will rain?" they will find some way to turn such an innocent question into a tirade of vicious talk about someone whom they hate. They are so filled with the poison of hatred that they cannot contain themselves; hence all they do and say is destructive. Poison can be used only for destruction! This attitude is in vogue in our materialistic world and far too common among professing Christians. We ask, how can God find pleasure in such people as this? (See Eph. 4:31-32; Col. 3:12-13).

In studying the life of Paul, one of the most courageous and militant Christians who ever lived, who suffered beyond description at the hands of hate-filled, jealous, and offensive men, do we ever find one hint of hatred, grudge holding, or lack of forgiveness? Of the Jews, who had persecuted him without mercy, he said: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:4) There is no vindictiveness or lack of forgiveness here. Stephen, the first recorded martyr, like his Lord prayed for his murderers, "Lord, lay not this sin to their charge."

Sweetness, kindness, humility, love and forgiveness are all parts of the Christian character. All these we need! These things were visibly evident in the lives of the worthy predecessors of our faith. This does not mean that we should lack courage or aggressiveness in living for Christ, or in preaching the gospel, or in standing for the truth. It simply means we are to be whole or well-rounded Christians —Christians under all conditions.

One thing is certain. No one has sinned against us as terribly as we have sinned against the Father. Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15) To forgive may not always be easy, but all hope of heaven depends on it!

—Bible Herald by D. G. West

*IT ISN'T THE CHURCH - IT'S YOU*

If you want to have the kind of a church  
Like the kind of a church you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.  
You'll only find what you left behind,  
For there's nothing really new.  
It's a knock at yourself when you knock your church;  
It isn't the church -it's you.

When everything seems to be going wrong,  
And trouble seems everywhere brewing;  
When prayer Meeting, Young People's meeting, and all,  
Seem simmering slowly—stewing,  
Just take a look at yourself and say,  
“What's the use of being blue?”  
Are you doing your “bit” to make things “hit”?  
It isn't the church -it's you.

It's really strange sometimes, don't you know,  
That things go as well as they do,  
When we think of the little—the very small mite—  
We add to the work of the few.  
We sit, and stand round, and complain of what's done,  
And we do very little but fuss.  
Are we bearing our share of the burdens to bear?  
It isn't the church -it's us.

So, if you want to have the kind of a church  
Like the kind of a church you like,  
Put off your guile, and put on your best smile,  
And hike, my brother, just hike,  
To the work in hand that has to be done—  
The work of saving a few.  
It isn't the church that is wrong, my boy;  
It isn't the church -it's you.

Author Unknown

—Selected - Edith Moss

## TURNING FAILURE INTO VICTORY

There is no doubt but that all of us have been acquainted with failure at some time or other in our lives, for no one can go through life without experiencing some degree of failure. Nor would it be good for us if we could. We need the discipline that comes from disappointment. We need to learn that we are weak and finite, and in spite of our best laid plans we do not know what a day may bring forth. The great question is not whether we fail, but what we do when we fail.

Failure can be described as the falling short of a goal, the inability to reach an objective. God has set certain goals for us, and as Christians we have accepted these goals and made them our own. Failure for the Christians lies in not achieving these goals.

Our future victories will be determined largely by how we react to our failures. Brooding over past failures is a hindrance to future victories. Despondency and discouragement as a result is one of Satan's best ways of trying to defeat us.

It is necessary to learn the art of forgetting our past failures. This is often not easy to do, but it is necessary if we would live victoriously. The Bible contains the formula for forgetting. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark...." (Phil. 3:13, 14a) This formula contains the secret of how to forget and go ahead.

We cannot merely forget and then leave that part of our mind blank, but we must have a more powerful thought to take its place. We must continually reach out to those things which are before with the goal clearly kept in view.

God has made provision for failures. We need not despair if we are overtaken by a fault or fall temporarily into sin, because if we confess our sins, He will forgive them.

However, the normal Christian life is a life of victory. God has made abundant provision for victory. Christ said that He had overcome the world, and in Him His followers should be able to say the same thing.

Too often we fail because we are over-confident and think we can be victorious in our own selves. We must learn that in ourselves we can do nothing, and that we can have victory only as we live and abide in Christ. We must crucify self with all its fleshly desires. This is not something that is done once for all time, but it must be done daily. The strength of Christ can be shown only when we come to realize our inability to be victorious in ourselves. The Apostle Paul says, "When I am weak, then I am strong." The

experience of failure may be the only way in which we can learn the lesson of dependence upon God rather than upon self.

Victory is not our struggling to rid ourselves of the works of the flesh, not man's efforts to give up and to get rid of sin, but being so filled with the Holy Spirit, so God-inhabited that we have no room for sin. In order to light a room we do not try to drive the darkness out, but we let the light in and then the darkness disappears. The stronger destroys the weaker. It is "the expulsive power of a new affection." "Greater is he that is in you, than he that is in the world." It is victory by another.

Self-effort, will power, striving and struggling are our methods, but God tells us to cease our struggling and let Him undertake for us. We are no match for the enemy. Christ alone can win the victory. Christ in us is our only hope. We need to let go and let God.

A drowning man who continues to struggle is hard to save. But the minute he has sense enough to give up, to surrender, and to yield himself to the one who is to rescue him, there is every hope. So it is with our victory in Christ. We need to yield ourselves utterly to Him without any reserve until His will becomes our will. Only as servants of Christ can we have true victory.

This life of victory can be maintained as long as the Holy Spirit holds sway in our lives. We must keep that vital connection with Him all the time, for we are kept by the power of God through faith. "This is the victory that overcometh the world, even our faith." We need to keep "looking unto Jesus" if our victory is to be maintained.

The inner life is the battleground where victories are won. We need that inner strength to be victorious in the outer battles of life. The inner strength is built up by spending much time alone with God in Bible reading, meditation, and prayer.

If God calls us to some particular task, even though it be great and we so small, we need not fear failure, for where God leads He also provides strength to carry the task through. We can do all things through Christ who strengthens us.

We must have firm trust in God, a dauntless courage, a patience that never tires, and a perseverance such as will make us rise up again, no matter how often we fall.

It is ours to choose — we may continue in defeat or we can live day by day a life of victory. "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

How wonderful it is to be able to say with the Apostle Paul, "Now thanks be unto God, which always causeth us to triumph in Christ" (II Cor. 2:14).

—Elva Yoder

### THE HIDDEN WAY LIFE

The way of life is a spiritual way. It cannot be fully foreseen on earth. Man cannot walk by sight. He must learn to walk by faith, which sees and foresees the way that he must go. Our lives are hid with Christ in God (Col. 3:3) and Christ is the Way and the Revealer of the way of life, and through His guidance each individual can be directed in the way he should go.

Geographically, the way may be very crooked, and criss-cross the way that must be trod, and yet spiritually can be the "straight and narrow way." The perfect way is not made visible on the outside, but must be "seen" from within, and each "turn" of the road must be made from within on life's forward way. Only God knows when the perfect time has come to make a change of work or location. We are here "to do the will of him who sent us" and must obey and follow as He directs. Through the awakening of the Spirit of truth indwelling us, we come to know the way that we must take, and the why and wherefore of things. The way of life is invisible, but the Psalmist has taught us, "Thy word is a lamp unto my feet, and a light unto my path," and by virtue of this promise we must often go forward even though we cannot see the way on the outside. When the Lord told Abraham to "go forward" he obeyed. Even though he knew not whither he was going, he knew that he went with God. It is the way of the Children of Light — the "straight and narrow way." The way where briers part to let them through, because they are fit for the kingdom of God, and having "put their hands to the plough" they never turn back but go straight forward. To turn back means limiting our inward power and capacities, also a lack of trust in God and His guidance, and disobedience to the inward vision.

God's great servants have always followed the inward vision as directed by the Holy Spirit, who guided them into all truth. A certain missionary was undisturbed by all outer difficulties and suffering and hardships that confronted him in the darkest regions of Africa when he brought the Gospel of Jesus Christ to the natives there. He did what God told him to do, and put his whole thought and heart into winning and saving souls for the kingdom of God.

Responsibilities always lie with ourselves, and no way seem right unless we have the conviction and satisfaction springing from within ourselves that it is right. All pioneer work for God has been by faith and the way was right. The kingdom of God is always at hand — right where we are. Hagar in her hour of need prayed for water for her dying child. She did not know what to do through any effort for her need, whether to turn to the right or to the

left and so she just turned within, and "God opened her eyes and she saw a well of water." We are never without help with God, and when we have found the kingdom of God within then we will find it everywhere, and we will find ever-living, ever-loving, ever-caring, all-giving and all-forgiving Eternal God.

The way of life is hidden to the outer sight, but we have the precious promise, "Behold, I send an angel before thee, to keep thee in way, and to bring thee in the place which I have prepared" (Ex. 23:20). An unseen power lead us forward. We know at all times, "His presence shall go with us."

—Selected



### CHARACTERISTICS OF THE HOLY LIFE

Salvation and holiness are inseparable. If one is saved, he must be holy, for our God has said, "Be ye holy." Holiness means to shine in the image of the Maker. "As he which hath called you is holy, so be ye holy in all manner of conversation." Men may differ as to some of the things pertaining to holiness and how the Christian can or may attain it, but there is no difference among God's followers as to the qualities or characteristics of the holy life.

A Holy Life Is a Sinless Life. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin" (I Jno. 1:7). "Whosoever abideth in him sinneth not" (I Jno. 3:6). Even though the child of God desires to do God's will and is obedient at heart, he sometimes manifests imperfections and will stumble in his service for the Lord, but that is far different from presumptuous sin, and God has made provision for it. See I Jno. 2:1. But, He knows when men sin willfully or when they have careless regard for Him and His Word, and then He looks upon these transgressors differently and allows punishment as a result. "To him that knoweth to do good, and doeth it not, to him it is sin."

The Holy Life Is a Godly Life. The Christian should live "soberly, righteously, and godly, in this present world." To live godly is to recognize God in all things and to give Him praise and glory for all these things. In the natural life, children resemble parents, or some other relative, or brothers and sisters resemble one another. This may be true not only in appearance but also in daily acts and ways of living. Just so, if one lives in God and with Him, so shall he shine in His image and shall bear the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The Holy Life Is A Spirit-filled Life. The Holy Spirit will reign in the life of the Christian, and He will manifest Himself daily. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Someone has said, "They who are Spirit-filled meet the Bible requirements of a spiritual life."

The Holy Life Is a Consecrated Life. "Yield yourselves unto God" (Rom. 6:13). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After the Christian has forsaken the world with its sinful lusts, he lives for God only and spends his time and life for the advancement of God's cause and kingdom here on earth.

The Holy Life Is A Obedient Life. "To obey is better than sacrifice" (I Sam. 15:22). "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). "Obey my voice, and I will be your God, and ye shall be my people" (Jer. 7:23). The Bible nowhere holds out the hope that the Holy Spirit dwells anywhere but in the obedient heart. Obedience comes as a result of consecration. The child of God, consecrated to the service of God, gives absolute obedience to Him and the church. To obey God in some things, and not in others, shows an unsound heart. Childlike obedience moves toward every command of God, as the needle points where the loadstone draws.

The Holy Life Is A Life of Love. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14). Far too often the Christian fails to live up to the ideals held forth in this verse. Love is perhaps the highest attribute of Christian character. It is closely associated with obedience, and it is one of the tests of true discipleship. "God is love," and all who follow Him must bear this mark, because John said, "He that loveth not, knoweth not God." Someone said, "Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old, the new, and the great commandments, for it is the fulfilling of the law. It does the work of all the other graces without any instrument but its own immediate virtue."

"If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God, the love to thy neighbor is begotten, and by the love to thy neighbor, thy love to God is nourished."

The Holy Life Is a Pure Life. Purity is a quality that belongs to God. The Christian's ideals, his speech, his thoughts, his social relations and his conduct, his aims in life, his business methods, his faith and Christian service, his all things, should be subjected to this command: "Keep thyself pure."

The Holy Life Is a Prayer Life. "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:17, 18). "Men ought always to pray, and not faint." The Christian has the assurance that God is ready to answer every petition of faith offered to Him on the prayer conditions found in the Scriptures. If we pray according to His will, He heareth us. The Bible teaches much concerning the prayer life and shows how the Christian can measure himself by this standard. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled on to God and not weary Him, though it has wearied the man."

The Holy Life Is a Worshipful Life. All men are worshipers. The Christian worships the true God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). True worship brings honor and glory to God and beautifies the soul of man. More and more one becomes like the God he worships; therefore, the Christian grows and shines in the image of his Maker. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

The Holy Life Is a Righteous Life. "God hath made man upright." When man is born again he is restored to this uprightness and "created in righteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12).

The Holy Life Is a Life of Peace. Jesus said, "My peace I leave with you," to His disciples before He left them, but this promise is also granted to His followers today. "Great peace have they which love thy law: and nothing shall offend them." This, too, is a verse which Christians sometimes forget is in the Bible. The true Christian has a great peace "which passeth all understanding." He can look into God's face and know that he is free from sin and shame. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

The Holy Life Is a Happy Life. Happiness belongs to the sanctified life. There is a real satisfaction, a joy unspeakable, a deep pleasure in the Christian experiences which cannot be understood by those out in the world. There may be trials and temptations in the Christian's life, but always he has the encouraging words of Jesus, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Rejoice in the Lord alway: and again I say, Rejoice." "If ye know these things, happy are ye if ye do them."

The Holy Life Is a Hopeful Life. "Christ in you, the hope of glory" (Col. 1:27). Hope, to be worth anything, must be founded on assurance. Has the Christian that hope? Has he made his calling and election sure? Has he the faith which overcomes? Surely he can answer, "Yes." The Christian faith is the foundation of the Christian hope. It is the substance of things hoped for, the evidence of things not seen." It assures of an eternal existence in glory.

Do not look upon the holy life as a matter of Christian duty but consider it a privilege which only a true child of God may have. Do not think it impossible to attain, for it is possible to do all things through Christ who gives sufficient strength. The holy life is the only life that leads to an eternity with the only true and living God. Therefore, "Be ye holy; for I am holy."

Selected from Christian Monitor

★=★=★=★=★=★

### *OBITUARIES*

#### CHARLES F. CRIPE

Son of the late William and Elizabeth Barringer, was born April 29, 1876 and departed this life at the Orn Nursing Home in Milford, Indiana, January 21, 1970, at the age of 93 years, 8 months and 23 days.

Brother Cripe spent most of his life in and around Goshen, Indiana. In 1902 he went with a colony of Brethren people to North Dakota. He was united in marriage to Sylvia Sault in 1907. To this union were born four children. His companion passed away in 1915 in North Dakota. In 1920 Brother Cripe returned to Goshen where he raised his family. He was united in marriage to Nina Newcomer in 1940. She preceeded him in death December 29, 1962. Also three children preceeded him in death.

He leaves to mourn his departure one son, Paul of Bristol, Indiana, one brother and three sisters, and one grandson.

Funeral services were held at the Yoder and Culp Funeral Home with Elder Floyd Swihart and Elder Roy Swihart officiating. Burial in the Olive Cemetery.

Sis. Maxine Swihart, Cor.

★=★=★=★=★=★

Prayer is not conquering God's reluctance, but laying hold of his willingness.

## MRS. ROY HEDDINGS

Mrs. Sallie Agnes Heddings, 67 died November at her home in Catlett.

She is survived by her husband, Roy A. Heddings, a daughter, Mrs. Mary Ennis, Catlett, two step-daughters, Mrs. Margaret Jensen, Arlington, and Mrs. Jeanette Wampler, Weyers Cave, and three step-sons, Frederick, William, and Jesse Heddings, Catlett.

She also leaves five sisters, Miss Grace Miller, Mrs. Elizabeth Peters and Mrs. Kathryn Kegby, all of Warrenton, Mrs. Sue Eustace and Mrs. Rebecca George of Catlett, and a brother, Reuben Miller of Midland.

Services were conducted November 4 at Moser Funeral Home with interment in the Midland Cemetery.

★=★=★=★=★=★

*Dear Mr. Salesman,*

The night you left our home I lay awake thinking about you, your product, how far you had come to show us this product, and the price of it. So many thoughts did I have I felt I should write to you about them.

You knew all you needed to know about your product, you were very kind in your presentation, you answered our questions, you, in fact, had us very interested, until you reached the climax —the price. Actually, I had had in mind a price of \$10 to \$15 and when you said \$150, I just wasn't prepared. Therefore, you left without making a sale.

You were disappointed, as all salesmen would be. You said you could not return because of the distance, that you drove an economical car, cut costs here and there. But Mr. Salesman, I had to think so much of your appearance.

As you were presenting your sales talk I could not help but see your shoes, your socks, your finely tailored suit and tie, and the wide wedding band with a row of tiny diamonds. Impeccable from top to bottom. If I am wrong in my thinking, forgive me, but I just felt your hair had been styled and fixed in a men's beauty shop.

Mr. Salesman, I had to think of a dear man in Torreon, N. M. that recently died. The thought of a hair stylist for him would have been further beyond words for him than it is for me. He was old when the missionaries came, he had long hair with a well-used string wound tightly around his knot. A sweat band was usually around his head.

In thinking of your product I find a wonderful parallel. I think of my product. I'm living for the Lord Jesus Christ. I know about Him, I can tell

you about Him, I can tell others about Him, and the price of Salvation? —Free! I'm sure if your product was free many homes would have it. It is hard to understand, then, why more lives are not displaying my product.

You have found in your business that you do advertising. Otherwise we would never have heard about your product through you. As Christians, we should also tell others. I have no idea what thoughts you had as you were in our home but I'm sure you did not see expensive tastes. If we are living for Jesus, whose salvation is free, would it be right for us to have expensive tastes?

Many times as we Christians fail to "advertise" our products. We have open doors in front of us and we gently close them or slam them shut. You were in our home, we told you of our work but we did not ask you if you are living for Him. You presented us your product very ably and verbally. We had the opportunity to do the same but we did not.

If the advertiser and the product do not agree, sales are not made. Perhaps you have seen in Christians a lot of verbal "advertising" done but the product displays something otherwise. As perhaps in your case, you said you had cut costs to a minimum, but you didn't know our thoughts. Your appearance spoke loud and clear — that of a well-dressed, well-to-do young man.

I'm so glad you came to our home, Mr. Salesman. You have helped me to realize how much our "advertising" and the product must agree. "By their fruits shall ye know them." Matt. 7:16

Mr. Salesman, have you been born again?

Sincerely,  
Mildred Skiles

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### NEWS ITEMS

SHREWSBURY, PA.

In August we were again privileged to enjoy another two week revival meeting, with Elder James Kegerreis as our evangelist. I believe we were blessed and renewed in our faith as we listened to God's Word night after night. During the meetings there were four who accepted Christ's plan of salvation, and were later baptized. May we all be good examples, pray one for another, and have our hearts filled with God's Love.

We enjoyed another Lovefeast this fall, which was the first Sunday in November. We appreciated all the visiting ministers, and invite them back again. Those present throughout the day were; James Kegerreis, Frank Shaffer, Laverne Keeney, Joshua Rice, Paul Hartz, Ray Shank, and Eldon Flory who officiated at the Lovefeast and Communion Service in the evening.

Sister Fern Ness, Cor.

## LITTLESTOWN, PA.

The Walnut Grove congregation met for regular council December 20. After hymn no. 395 the meeting was opened by Brother Ray Shank reading from II Timothy and leading in prayer. Our Elder James Kegerreis then took charge of the meeting. The Brethren were present to take the voice of the church concerning the installation of a minister at this time. As a result both Brother Virgil Leatherman and Brother Emmert Shelly Jr. were duly installed in the ministry and their wives were received with them. Since this left us with but one deacon, the voice of the church was again taken and Brother James Pifer was installed in the office of deacon and received by the church. Church and Sunday School officers were elected and other business taken care of in a christian manner. Brother Kegerreis led in closing prayer. We were glad Brother and Sister Kegerreis could remain in our midst overnight and Brother Kegerreis brought us the morning message.

Sister Ruthanna Sauerwein, Cor.

★=★=★=★=★=★

*REST WHERE YOU ARE*

Turmoil and confusion may prevail and things may seem to be going to pieces, but rest where you are. This is only possible when the spirit has learned the secret of abiding in the Lord. If we are dependent upon circumstances for rest, we will often be full of unrest, but we believe that there is such a thing as committing everything so completely to the Lord that, though our hearts may be weary or torn and bleeding, we may still rest where we are. Life is only a vast school of discipline. We need its thorns as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as day.

It is said that in the heart of a cyclone there is perfect stillness, and there is such a thing as rest in the midst of the storm. Few, if any of us, have learned the secret perfectly. Here, as in many other things, there is much ground to be possessed.

-Selected

★=★=★=★=★=★

Count the days lost in which you have not tried to do something for others.

## HE DID, CAN AND WILL

The God that stopped the sun on high  
And sent the manna from the sky.  
Laid flat the walls of Jericho,  
And put to flight old Israel's foe,  
Why can't He answer prayer today,  
And drive each stormy cloud away?

Who turned the water into wine,  
And healed a helpless cripple's spine,  
Command tempests, "Peace be still,"  
And hungry multitudes did fill,  
His power is just the same today,  
So why not labor, watch and pray?

He conquered in the lions' den,  
Brought Lazarus back to life again,  
He heard Elijah's cry for rain.  
And freed the sufferers from pain,  
If He could do those wonders then,  
Let's prove our mighty God again.

Why can't the God Who raised the dead,  
Gave little David, Goliath's head,  
Cast out the demons with a word,  
Yet sees the fall of one wee bird,  
Do signs and miracles today,  
In that same, good, old-fashioned way?  
HE CAN. He's just the same today.

Martin Luther

—Selected Franklin Pierce

## THE YEARS OF MY LIFE

If Life be measured by its years,  
Then I am growing old;  
Or, if by service physical,  
My story soon is told.

But if it's measured by desire  
For strength to serve aright,  
Then like the captain brave, of old,  
"I've just begun to fight."

Or if statistics be the gauge,  
Life lasts but a few years;  
'Tis short if measured by its joys  
And long if by its tears.

Since Life is portioned breath by breath  
And of all promise shorn,  
I have as much life surety now  
And when I first was born.

Tena Weimer  
(Written by my mother Dec. 30, 1957)

—Selected by Lydia Kintner

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Hem your blessings with praise lest they unravel.

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### DAILY DEVOTIONS For February 1970

#### *More Thoughts About Love*

Memory Verse I Thess. 3:12, And  
the Lord make you to increase

and abound in love one toward another, and toward all men, even as we do toward you:  
Thurs. 1 — Phil. 1:1-30  
Fri. 2 — Phil. 2:1-30  
Sat. 3 — Col. 1:1-29

Memory Verse I Thess. 4:9, But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Sun. 4 – Col. 2:1-23

Mon. 5 – Col. 3:1-25

Tues. 6 – I Thess. 1:1-10

Wed. 7 – I Thess. 3:1-13

Thurs 8 – I Thess. 4:1-18

Fri. 9 – I Thess. 5:1-28

Sat. 10 – II Thess. 2:1-17

Memory Verse I Peter 1:22, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the Brethren, see that ye love one another with a pure heart fervently:

Sun. 11 – I Tim. 1:1-20

Mon. 12 – II Tim. 1:1-18

Tues. 13 – II Tim. 4:1-22

Wed. 14 – Tit. 3:1-15

Thurs. 15 – Phil. 1:25

Fri. 16 – Heb. 6:1-20

Sat. 17 – Heb. 10:1-25

Memory Verse I John 3:1, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Sun. 18 – Heb. 12:1-15

Mon. 19 – Heb. 13:1-25

Tues 20 – James 2:1-26

Wed. 21 – James 1:1-27

Thurs. 22 – I Peter 1:1-25

Fri. 23 – I Peter 3:1-22

Sat. 24 – I John 2:1-29

Memory Verse Rev. 3:19, As many as I love, I rebuke and chasten, be Zealous therefore, and repent.

Sun. 25 – I John 3:1-24

Mon. 26 – I John 4:1-21

Tues. 27 – I John 5:1-21

Wed. 28 – II John 1:13

Thurs. 29 – Rev. 2:1-11

Fri. 30 – Rev. 3:1-22

Sat. 31 – Rev. 12:1-17

## SUNDAY SCHOOL LESSONS

### FOR FEBRUARY 1970

#### PRIMARY LESSONS

Feb. 1 – Faith Versus Sight. Num. 13:1-3, 17-33; Num. 14:1-9.

Feb. 8 – The Danger of Unbelief. Num. 4:10-35; Heb. 3:12-19.

Feb. 15 – God punishes Rebellion. Num. 16:1-35.

Feb. 22 – Water From the Rock. Num. 20:1-12; Psa. 106:32, 33.

#### ADULT LESSONS

Feb. 1 – God is our Defense. Psa. 7.

Feb. 8 – Man's Dominion. Psa. 8.

Feb. 15 – The Lord Endureth Forever. Psa. 9.

Feb. 22 – Pride of the Wicked. Psa. 10.

Samuel Bross  
R.2  
Lebanon, Pa. 17042

5/70

# BIBLE MONITOR

VOL. XLVIII

FEBRUARY 1, 1970

NO. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## FAITH

Faith isn't some sort of mystical thing,  
Or the words of a beautiful creed,  
Or prayers that are penned by poetical souls,  
That people stand up to read.  
For faith is the thing that prompts us to go,  
And give to the hungering bread.  
Oh, faith means more than a doctrine or two—  
For faith without works is dead!

Faith doesn't mean only a bending of knees,  
Or a lifting of prayerful hands,  
Or something that makes the bountiful God  
Comply with our mortal demands!  
But faith sends us, girded, and ready to serve  
The masses that need to be fed.  
For faith means more than a murmured prayer—  
For faith without works is dead!

Faith doesn't pass on a Jericho road,  
When a brother lies bleeding and hurt,  
But stoops and pours oil and wine in the wounds,  
And lifts the poor man from the dirt.  
Faith doesn't sit in the synagogue seat,  
With glittering gear on its head,  
Nor walk in garments with widened hems—  
For faith without works is dead!

Then give us, O Master, the faith that will go  
And minister day after day—  
Will even accept the arms of a cross,  
If best it may serve in that way—  
A faith like the Shepherd who went for His sheep,  
Though red were the rocks where He bled—  
Oh, faith means more than a song or so—  
For faith without works is dead!

Tenny Balmwood

## FAITH

Much has been written on this subject. Many definitions have been given in an effort to make plain the meaning of faith for it is important to all. It is something that all have need of for we are living in trouble-some times. We need faith in God and in His Word lest we be "...tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. 4:14.

Let us look first at the Scriptural usage of the word. It is sometimes spoken of as "The Faith," the embodiment of truth. Paul in writing to Timothy speaks of those professors who "...have erred concerning the faith," I Tim. 6:21. Paul in writing to the Philippians writes of those who were "...striving together for the faith of the gospel," Phil. 1:27. A more frequent usage of the term denotes that moral or spiritual quality of individuals whereby men are kept true to God.

It is interesting to note that the word "faith" is used in the Old Testament but very few times. However, there were other words that were very nearly the equivalent of faith. "The righteous shall be glad in the Lord, and shall trust (have faith) in him..." Psa. 64:10. Again, "The Lord taketh pleasure in them that fear him, in those that hope (believe) in his mercy," Psa. 147:11.

Now let us look for a moment at a meaning of faith in the secular sense. It could be a belief in or accepting as true, knowledge that rests upon human testimony. An example of this could be that which a teacher teaches a child. That would require faith in the correctness of the teaching. It is difficult to draw a line between knowledge and faith because matters of knowledge are also matters of faith. We readily see that the mind is involved in the subject of faith.

However, if we are to have a meaningful faith, we must have more than the mere assent of our mind to revealed truth. We have read of an instance in which a missionary was making a translation of the Scriptures into the native tongue of those among whom he was working. He was seeking a word for faith or belief, but there appeared to be no native word for faith. As he was considering this, a native came in and being tired, flung himself on a chair and lay back full length saying "how good it was to lean his whole weight on those chairs." The missionary felt that he had the word for faith which he was seeking.

While this is an interesting incident, it is felt that it fails to convey the full meaning of faith. It seems to place the full responsibility of faith upon God. It is quite a popular belief in our day that all one must do is just believe to be

saved. The Word tells us "...the devils also believe and tremble," Jas. 2:19.

Initially there must be faith but if we have faith there is going to be evidence of it in the form of works. "Ye see then how that by works a man is justified and not by faith only." Jas. 2:24. Noah labored some 120 years on the ark because he had faith that God would do what He said He would in bringing a flood.

No it isn't sufficient that we have only faith, we must also trust and obey. Faith implies faithfulness and steadfastness. The Polity defines faith quite well. "Faith abstractly, is the assent of the mind to the supernatural origin of the Bible, and to all the truth, as therein revealed; concretely, it is taking God at his word, and manifested by humble obedience thereto, prompted by the Spirit of love."

Heb. 11:1, "Faith is the substance (assurance) of things hoped for, the evidence (conviction) of things not seen." We also read that "Without faith it is impossible to please him; for he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Then how do we obtain faith? Rom. 10:17, "...faith cometh by hearing, and hearing by the word of God." The word preached is the ordinary means of obtaining faith. Unfortunately there are many who have heard but have not believed. As faith has its beginning in hearing, so also does it progress and gain strength by the same. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard..." Col. 1:21-23.

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### **THE BIBLE MONITOR**

We have before us a copy of the first Bible Monitor that was printed in October 1922, by the late B. E. Kessler, of Poplar Buff, Missouri.

It was his great concern that the faith and practice of the church of Jesus Christ be observed and perpetuated throughout the entire church age. Feeling the need of a medium to "Earnestly contend for the faith, which was once delivered to the saints," Brother Kessler, in a very humble way set about to accomplish this great task.

Policy and Creed: "A paper without a policy or a church without a creed is like a ship at sea without a compass; just drifting, and like the ship, is in danger of drifting on the rocks and stranding."

"Be ready always to give a reason of the hope (and the conviction) that is in you with meekness and fear."

Six pages of the first Bible Monitor were dedicated to the Declaration of Principles. These principles were set forth to preserve the Unity, the Faith, and the Identity of the church of the New Testament.

The principles, practices and doctrines of the church are explained in the article by ten sub-divisions: the Deity, Man by Nature, The Atonement, Salvation, The Law of Pardon, Church Rites, Christian Duties and Graces, Non-conformity, Government and General Principles.

"Whether this paper survives will depend largely on you." Now, almost forty-eight years have passed and the Bible Monitor is still fulfilling its mission. Needless to say, the editors have encountered many hindering causes. We trust these may be corrected in the near future.

Our Motto: Spiritual in life and Scriptual in practice.

Our Watchword: Go into all the world and preach the gospel.

Our Aim: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

We are very much impressed by these principles. There have been those who have been brought to a saving knowledge of God's word by this medium and through faith and obedience of God's people.

May we be more constant in supporting the work and mission of the Bible Monitor by holy living, witnessing and contributing to its pages.

*-Sister Sylvia Parker, 5290 W. State Rt. 718, Troy, Ohio*

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**THE BIBLE MONITOR**

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**FEBRUARY 1, 1970**

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## MODESTY

In these days it seems as though few people know what it means to be modest. I am sorry to say that many professed Christians including some Dunkard Brethren folks do not seem to know what it means.

Webster says: Restrained within limits of propriety, free from familiarity or indecency and also gives chaste as a synonym for modesty.

In Gen. 24:65, we read about Rebekah coming to wed Isaac and when she saw him coming took a veil and covered herself. How different from today, when it seems as though women and men too, try to see how much they can expose.

Again in the book of Esther, we read where the king wanted to make a show of his beautiful wife before the men who were at his feast and who were under the influence of wine. The queen refused.

We have a far different situation today. Some women of whom we have heard through the newspapers even dance in the nude before half-drunken men.

Again we read in I Tim. 2:9, that women should adorn themselves in modest apparel, and I am sure modest apparel does not mean mini-skirts.

Law enforcement officials say the rising hem line has greatly increased sex crimes. They point out that sex crimes have increased 68 per cent since 1964, when fashion designers first came out with the mini-skirt.

Our beloved church teaches modesty and nonconformity. We all have promised to heed the rules of the church. So why do we listen to Satan when he tells us it is not needful to hear the church?

Do those who wear mini-skirts consider the fact that they are stumbling blocks to those of the opposite sex?

The subject of modesty was brought to my mind in meditating on a sermon I heard a short while ago on the dress question taken from I Tim. 2:9. The sermons I refer to in my writings are not television or radio sermons, but were given by the Holy Spirit through faithful Dunkard Brethren ministers. I wish that every member of our Dunkard Brethren Church could have heard them.

It seems to me that in these times, perilous times, we should live closer to the Word of God and the teachings of His church rather than trying to see how much of the world we can pattern after.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

—*In Christian Love, Bro. William Beam*

## PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

### GENERAL MISSION BOARD

The following tracts are free:  
 Do You Want Salvation?  
 The Lord's Supper.  
 Which is the Right Church?  
 The Brethren's Card.  
 The Doctrine of the Prayer Veil.

### PUBLICATION BOARD

Bible Monitor (semi-monthly)  
 \$1.00 per year in advance.  
 Brethren Hymnal (heavy back)  
 \$2.25 ea. \$22.50 doz., postpaid.  
 Church Manual      \$.30  
 The Bible Outline    \$.45; \$5.10 doz.  
 The Old Testament History    \$.55;  
     \$6.00 doz.  
 The New Testament History    \$.60;  
     \$6.50 doz.  
 No charge for the following:  
     Polity Booklet.  
     Instructions for Applicants.  
     Baptismal Certificate Blanks.  
     Church Letter Blanks.  
     Credential Blanks.

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## EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by the General Conference or derogatory

thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

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## FIXED COMMUNION DATES

First Sat. April – Dallas Center, Ia.  
 Last Sat. April – Grandview, Mo.  
 Last Sun. April – Bethel, Pa.  
 First Sat. May – Waynesboro, Pa.  
 First Sat. May – Eldorado, Ohio.  
 First Sat. May – Orion, Ohio  
 Third Sat. May – Dayton, Va.  
 Third Sat. May – West Fulton, O.  
 Third Sun. May – N. Lancaster, Pa.  
 Fourth Sun. May – Shrewsbury, Pa.  
 First Sat. August – Broadwater  
     Chapel, Md.  
 Sat. before 4th Sun., August –  
     Swallow Falls, Md.  
 Labor Day weekend – S. Fulton,  
     Illinois  
 Last Sun. Sept. – Mt. Dale, Md.  
 Last Sun. Oct. – Bethel, Pa.  
 First Sun. Oct. – Walnut Grove, Md.  
 2nd Sat. Oct. – Waynesboro, Pa.  
 Third Sat. Oct. – Dayton, Va.  
 Third Sun. Oct. – N. Lancaster, Pa.  
 Fourth Sat. Oct. – Englewood, O.  
 First Sun. Nov. – Shrewsbury, Pa.

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A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

## SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as—"thot" for thought, "2" for two, "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet,

leave at least one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept", John 11:35.

8. Frequent mistakes we find: believe for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers. District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor

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Don't stay away from church because it is not perfect — how lonely you would feel in a perfect church!

## DIRECTORY INFORMATION

CONGREGATION	NAME AND ADDRESS	AREA CODE	EXCHANGE NO.
Bethel, Pa. . . . .	David F. Ebling, Bx. 26, Bethel, Pa. 19507	717—Frytown	933-8192
Broadwater Chapel, Md. . . . .	Bertha Dorsey, R.1, Bx. 154-C, Salisbury, Pa. 15558	814—Salisbury	662-4816
Dallas Center, Ia. . . . .	Orville Royer, Dallas Center, Iowa 50063	515—Dallas Center	837-3788
Dayton, Va. . . . .	Hilda Strayer, Rt.6, Bx.124, Harrisonburg, Va. 22801	703—Harrisonburg	434-7485
Eldorado, O. . . . .	Jacob Gibbel, Rt. 1, Arcanum, Ohio	513—W. Manchester	678-6326
Englewood, O. . . . .	Ezra Berry, Rt. 1, Union, Ohio 45322	513—Englewood	836-4589
Goshen, Ind. . . . .	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	219—Goshen KE	3-3357
Pleasant Home, Cal. . . . .	Elmer Ruff, 3712 Roeding, Ceres, Calif. 95307	209—Modesto	537-1031
Pleasant Ridge, O. . . . .	Loyal H. Martin, Pioneer, Ohio	419—Pioneer	737-2031
Plevna, Ind. . . . .	Harley Rush, Rt. 1, Converse, Ind.	317—Converse	395-3751
Lititz, Pa. . . . .	A. G. Fahnestock, Rt. 4, Littitz, Pa.	717—Lititz MA	6-2349
McClave, Colo. . . . .	Warren Smith, Rt. 1, McClave, Colo.	303—Hasty	2251
Mechanicsburg, Pa. . . . .	Ray S. Shank, 117 Beaver St., Dillsburg, Pa. 22801	717—432-9166	
Midway, Ind. . . . .	Paul B. Myers, Bx. 291, Peru, Ind. 46970	317—Peru	473-3114
Mountaintdale, Md. . . . .	Joshua Rice, Rt. 3, Frederick, Md.	301—Frederick	898-9741
Mt. Jackson, Va. . . . .	Rosco Q. E. Reed, Star Route, Radford, Va.	703—Christianburg	EV 2-2508
Newberg, Ore. . . . .	Galen B. Hartacher, 404 Columbia Dr., Newberg, Ore.	503—Newberg JE	8-2033
Orion, Ohio . . . . .	Paul R. Myers, Bx. 117, Greentown, Ohio	216—N. Canton HY	9-6080
Quinter, Kansas . . . . .	Newton Jamison, 512 Garfield, Quinter, Kansas	913—Quinter PL	4-3433
Shrewsbury, Pa. . . . .	Howard E. Myers, Rt. 3, York, Pa.	717—York	755-7812
South Fulton, Ill. . . . .	Oscar P. Hartman, Rt. 1, Industry, Ill.	309—Industry	254-2933
Walnut Grove, Md. . . . .	Howard J. Surbey, 749 W King St., Littlestown, Pa. 17340	717—359-4272	
Waynesboro, Pa. . . . .	Mildred Demuth, 23 Hillcrest Ave., Waynesboro, Pa.	717—Waynesboro	762-4347
West Fulton, Ohio . . . . .	Charles Leatherman, Rt. 1, Wauseon, Ohio 43567	419—Wauseon	429-6296

**MINISTERIAL LIST**

BASHOR, W. E. (E)  
 867 Lorna Drive  
 Glen Ellen, California 95442  
 634-3574

BIRD, WALTER W. (E)  
 R. 1, Box 93-A  
 Converse, Indiana 46919  
 317/395-3655

BOWMAN, T. I. (E)  
 Port Republic,  
 Virginia 24471

BLOCHER, PAUL D. (E)  
 R. 1  
 Union, Ohio 45322  
 513/836-3506

BROADWATER, CARL (M)  
 R. 6  
 York, Pa. 17404  
 717/792-1803

BROADWATER, HOWARD W. (M)  
 12 Macy Drive  
 Lavale, Maryland 21502  
 301/729-0898

BROADWATER, JONAS (E)  
 Swanton,  
 Maryland 21561

BYFIELD, PAUL (M)  
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 209/523-8412

CARPENTER, WM. (E)  
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 313/486-4293

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 2609 W. Chapman Ave.  
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FLORY, ELDON (M)  
 R. 1  
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FLORY, HARLEY (E)  
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 419/497-2861

FULK, BIEDLER (M)  
 Fulk's Run,  
 Virginia 22830

GUNDERMAN, H. M. (E)  
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 West Virginia 26702

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 Palmyra, Pa. 17078

HOSTETLER, VERN (E)  
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 Montpelier, Ohio 43543  
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JAMISON, DALE E. (E)  
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 Kansas 67752

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Quinter,  
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- NESS, JACOB C. (E)  
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- PARKER, HERBERT (E)  
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Troy, Ohio 45373  
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523-2753
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515/837-3613
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- REED, W. S. (E)  
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Iowa 50063
- REPOLOGLE, GEORGE E. (E)  
8060 W. St. Route 571  
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- ROYER, ORVILLE (E)  
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Iowa 50063  
515/837-3788

- 
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303/ Hasty-2251
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707/LI. 5-1310
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1903 W. Clinton St.  
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- SWIHART, ROY J. (E)  
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Goshen, Indiana 46526
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McClave,  
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Burtner, Clair	Pike, Wayne
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Diehl, Forrest	Priser, Wesley
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Gibbel, Jacob	Reed, Leonard
Gibbel, Levi	Reed, Nelson R.
Gilpin, Joseph	Rice, J. Roy
Gunderman, Reinhold	Rice, Lawrence
Heisey, William	Rice, S. P.
Holl, Leroy	Roedel, Daniel
Jamison, Marlan	Royer, Nathan
Jamison, Newton	Ruff, Elmer
Jamison, Tom	Ruff, Harvey
Kasza, Eugene	Rupp, Denver
Kegerreis, Harold	Ruschaupt, John
Kendall, Earl	Shank, John
King, Norman	Senften, Charles
Kreiner, Lowell	Silknitter, Alvin
Leatherman, Thomas	Silknitter, Otis
Lilly, Eldon	Sines, Virgil
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Longnecker, George T.	Stauffer, Edwin
Lorenz, Carl	Stump, Delma
Lorenz, George	St. John, Clifford
Lorenz, Pete	St. John, Samuel W.
Marks, Charles	Surbey, Frank
Marks, Paul	Swihart, Merle
	Switzer, Charles
	Sweitzer, Harry
	Throne, George

Throne, Harvey  
 Welch, Chester  
 Wertz, Ivon  
 Wertz, Richard J.  
 Whitmore, Kenneth  
 Williams, John  
 Wisler, John  
 Withers, D. H.  
 Wolfe, Verling  
 Wyatt, Boyd

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 Modesto, California 95350  
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 Union, Ohio 45322  
 513/836-3506

### LOCATION OF CHURCH HOUSES

#### BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmans-town in Lebanon County, or halfway between Schafferstown and Womels-dorf, Pa.

#### CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Route 2 to Clearville, Pa. At Clearville straight ahead South leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

#### DALLAS CENTER, IOWA

Dallas Center is located on Route 44, twenty-four miles northwest of Des Moines. Turn south off of Route 64 on to Percival Ave. (first street west of R. R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash Streets.

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The individual who has faith, hope, and charity cannot be defeated.

**DAYTON, VIRGINIA**

Located  $\frac{1}{4}$  mile west of Virginia No. 42, on Ottobine Road (Mason St.) or No. 257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to No. 42. Keep Route 42 to south end of Dayton and turn right, first church after making this turn.

**ELDORADO, OHIO**

In southwestern Ohio, on Route 726, one mile south of Eldorado and 4 miles north of U. S. Route 40.

**ENGLEWOOD, OHIO**

Twelve miles north of Dayton, Rt. 440 and Rt. 48 cross, at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

**GOSHEN, INDIANA**

Located on Green Road, one block north of county no. 130. Take U. S. 33 or Indiana No. 15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

**GRANDVIEW, MISSOURI**

Church is located south of Grand View, take highway no. 71, one and one-half miles to 140th St., then  $\frac{1}{4}$  mile west.

**LITITZ, PA.**

At Broad and Main Streets, turn east on Main St. and continue for two blocks, turn right or south on Willow Street, Church house is one block.

**MECHANICSBURG,  
CUMBERLAND COUNTY, PA.**

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington Street four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at Gettysburg interchange, Route 16 will lead West to Route 114.

**McCLAVE, COLO.**

The Cloverleaf church is located one mile north of U. S. Highway No. 50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U. S. No. 50 and then north one mile.

**MIDWAY, INDIANA**

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse which is located near the center of Peru, Indiana.

**MOUNTAINDALE, MD.**

Seven miles north of Frederick, in the little town of Mountaindale, Md., from east, go through town to west on road from Lewistown to Yellow Springs, two miles from Lewistown and three miles from Yellow Springs. If traveling U. S. 15, this road crosses No. 15, half mile west of Lewistown and six miles south of Thurmont.

**PLEASANT HOME, CALIF.**

Coming from the north on Rt. 99 to Ceres, California, one block past the light turn left on to Park Street for two blocks, turn right on 6th St. for one block, turn left on Roeding Road and one-half mile to the church. Coming from the south turn right one block before the light and follow the above directions.

**PLEASANT RIDGE, OHIO**

Located in William County, four miles west of West Unity, forty rods north of Route 20 alternate. Two miles east of junction of Ohio Route 15 and U. S. Route 20 alternate.

**PLEVNA, IND.**

Route 18 passes east and west through Converse, Route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna, church is near the square of Plevna.

**NEWBERG, OREGON**

Highway 99W enters Newberg in east-west direction. Entering 3 blocks, cross railroad tracks, go to end, turn right on Main Street for half block to church which is on left at Franklin Street. Entering the town from west end, go to Main Street, turn left, then follow above directions.

**ORION, OHIO**

Located in northeastern Ohio, on Orion Road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and 17 miles south of Akron.

**QUINTER, KANSAS**

Located at the corner of Eighth Street and Main Street.

**SOUTH FULTON, ILLINOIS**

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

**WAYNESBORO, PA.**

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Ave., go two blocks and turn left on Third Street, church-house is one block.

**SHREWSBURY, PA.**

Fourteen miles south of York on Route 111, at the north end of the town of Shrewsbury.

**SWALLOW FALLS, MD.**

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Rt. 219 at Keyser Ridge, follow Route 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles Swallow Falls Park.

**WALNUT GROVE, MD.**

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Route 194, at an intersection three miles north of Taneytown, Maryland.

**WEST FULTON, OHIO**

Near Wauseon, Ohio, located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio, Route 108 and U. S. Route 20 alternate.

**WINTER HAVEN, CALIF.**

Located in Cherry Valley. Go north of Beaumont on Beaumont Avenue, go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

**GOSSIP, BOTH VERBAL AND BY MAIL**

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and it should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and

- should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian should not be indulged in.
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### **MISSIONS**

CLEARVIEW, PA.—In South Central Pa., about half-way between Everett on Route 30 and Piney Grove on Route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services first and third Sunday, 10:00 a.m.

TORREON NAVAJO MISSION — Northwest of Bernalillo, New Mexico, on highway No. 44; Southwest of Bloomfield, New Mexico; 23 miles southwest of Cuba, New Mexico. Turn on State Highway 197 in Cuba. The road is all pavement except the last three miles and is marked from Cuba reading Torreon Navajo Mission. Address: P. O. Box 188, Cuba, New Mexico 87013. Present personnel includes: David and Mildred Skiles and family; George and Lucille Throne and family; Danny Throne, 1-W; and Bob Carpenter, 1-W. Visitors and part-time help are invited. Please contact for further information.

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### **NEWS ITEMS**

#### *1970 GENERAL CONFERENCE*

If the Lord be willing, General Conference of 1970 will be held at the Memorial Holiness Camp Grounds near West Milton, Ohio, June 6-10. Directions will appear in a later issue. Send for reservations to: Bro. Paul Stump, R. 1, Union, Ohio 45322.

#### *McCLAVE, COLORADO*

The Lord willing, the Cloverleaf Dunkard Brethren Congregation will have a one week revival meeting starting April 5, 1970. Our District Meeting will be held the following Monday, April 13. We are fortunate to have Elder Vern Hostetler of Montpelier, Ohio, as our evangelist.

Please pray mightyly that our souls will receive the reviving they so greatly need, then come and worship with us.

Sis. Rosella Kasza, Cor.

***PLEVNA, INDIANA***

If it be the Lord's will the Plevna congregation will begin Easter services on Wednesday evening, March 25 and continue each evening, closing March 29. Bro. David Skiles will be the speaker for these services.

Our Lovefeast services will be on April 4, following District Meeting. Communion services will be in the evening. All are invited to come and worship with us at this service.

Sis. Ruthanna Lilly, Cor.

***DALLAS CENTER, IOWA***

Brethren and Sisters: We of the Dallas Center congregation want each of you to know that we desire your presence and fellowship at our spring Lovefeast services on April 4 and 5, 1970. Although we may have a larger congregation, we still need the inspiration that visitors give. Will you pray with us, that our lights may shine brighter.

Sis. Edith Moss, Cor.,  
Dallas Center, Iowa

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***OBITUARY*****CLARA H. FRICK**

Was born near Mogadore, Ohio, March 31, 1879. She departed this life in the Portage County Home, Ravenna, Ohio, February 9, 1970, being 90 years, 10 months and 8 days old.

September 3, 1912 she was united in marriage to Noah Frick, at Covington, Kentucky. Her husband preceeded her in death December 23, 1932.

Sister Clara and her husband affiliated with the Orion Dunkard Brethren Church in 1931.

She is survived by one son, George, New Madison, Ohio; a daughter, Marie Keck, near Greentown, Ohio; two stepdaughters, Fern Wolfe and Hazel Poff, Peru, Indiana; eleven grandchildren; 21 great grandchildren; fourteen great, great grandchildren, besides a host of friends. The family has lost a loving mother and the church a devout Christian.

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We grow to be what our daily thought, feeling, and conduct determine.

## CHRIST THE DOOR

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

In these blessed words seven beautiful thoughts are expressed by our Lord concerning the Gospel of salvation. It is no wonder that the messengers sent by the priests of the Temple to trap Him in His words should return and report, "Never man spake like this man" (John 7:46).

The ancient philosophers spoke many fine things and expressed many ennobling thoughts concerning this life and their sayings have been handed down to us in voluminous records, but their moral truisms simply exalted the ego in man and left no real hope for the life after death.

Jesus, alone, as the beloved Son and Representative of His Father in heaven had the Divine authority to declare, "All things that I have heard of my Father I have made known unto you" (John 15:15). "For I have given unto them the words which thou gavest me" (John 17:8).

### 1. I am the Door – The Simplicity of the Gospel.

The first thought, then, is the simple statement, "I am the door."

What could be more simple? Even the smallest child as soon as it begins to lisp, learns to say the word, "door," and what it means.

The majority of the people to whom Jesus spoke daily were unlearned and unlettered, therefore He spoke to them in the simple, everyday language around which their commonplace lives revolved, using words the meaning of which they could readily grasp. Hence, when He said, "I am the door," they understood that He meant something that had to be gone through, as to enter a house from the street, or, when inside, to pass from one room into another.

When we mention a door, we naturally think of an entrance, or exit to something. Anybody can locate a door. But Jesus was not referring to a material door encased in a frame of wood, brick, or stone. What He was seeking to convey to the minds of the people in the most simple manner was the way they might be saved.

However they were slow in grasping or understanding the purport of His mission. They looked upon Him as a great Teacher, vastly different from the rabbis and priests of the synagogues, and the Temple at Jerusalem, for He was not preaching Judaism, but salvation and eternal life – things they had never heard before from the lips of man. Jesus came not to preach the Law of Moses, although He kept the Law Himself and urged others to keep it, but to incite faith in Himself as the Son of God and Saviour of the world. He alluded

to Himself as the Door through which they could enter into that eternal life. They were to enter by faith through Him. How simple to their untutored minds!

#### 2. By Me – The Exclusiveness of the Gospel.

There is only one door to salvation, that is Christ, "Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before me are thieves and robbers" (John 10:7, 8).

Many false teachers have arisen since Jesus' day, teaching it is not essential to salvation to believe in the Diety or Blood Atonement of Christ. Salvation, in one sense, is an exclusive proposition. Christ is the Author and Finisher of our salvation, therefore all other ways and methods to be saved are excluded by virtue of His death. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). That makes the way of salvation exclusive, for no man can be saved except by believing on the Lord Jesus Christ and His finished work on Calvary's cross. Verily, verily, I say unto you he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

#### 3. If Any Man – The Inclusiveness of the Gospel.

Whosoever will may come. No one need be left out. The key word is "whosoever". "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). That leaves the door of salvation open to every one, Jew and Gentile, bond or free, for God is no respecter of persons.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Is. 55:1). Nothing whereby we can merit God's favor. All free.

While salvation is exclusive, in that we can obtain it only through Christ, it is all-inclusive in that every man, woman and child can be saved by believing and complying with the conditions laid down in the Gospel. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

#### 4. Enter in – The Condition of the Gospel.

This implies action on the seeker's part. He must do something. He must "enter in" through the Door. Christ being the Door, he must enter into the experience of personal salvation through Him.

Christ as the Door is only a figure of speech, but by faith we understand that we can only be saved through Him, and by faith we appropriate the sal-

vation which He offers through His name. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

If salvation could be obtained by words, how men would strive after it! The Jews, in the Old Testament dispensation, sought to obtain it by works, but Jesus showed them that the law was only a schoolmaster for the time being, for when He died on the cross He annulled the old Mosaic law and the ordinances they had been taught to observe, for He, Himself, was the fulfilling, or the end of the law for salvation. The prodigal son had to arise and go back to his father's house.

The condition of the Gospel, therefore to "enter in" — "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

But we must do that one thing by faith, that is, "enter in," for the time is coming when the door will be shut, and then it will be too late.

#### 5. He Shall Be Saved — The certainty of the Gospel.

Not the least doubt about it. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). "If it were not so, I would have told you" (John 14:2). God's Word is from everlasting to everlasting — unbreakable, as sure as God Himself.

But we must be saved through Christ. We must come through Him. "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). There is no other door but Christ through which we can enter and be saved. Blessed assurance!

#### 6. And Shall Go In and Out — The Liberty of the Gospel.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Perfect liberty. Come and go as you please, for you please to do the will of God. From all bondage set free.

In and out signifies intimate fellowship with Christ and God. No time limit for coming or going. No latch-key needed, because the door is always open. Such are the privileges of God's children in the Gospel.

#### 7. And Find Pasture — The Fullness of the Gospel.

That means an abundance of good things in Christ, plenty, above measure.

A good pasture is not a place of stony ground. A good pasture means food for the flock. The Christian finds pasture when he feeds upon the Word of God. He becomes filled with all the fullness of God. No malnutrition; instead, healthy, wholesome, spiritual food. "he maketh me to lie down in green pastures" (Ps. 23:2).

As we feed in the pasture land of God's Word our souls are refreshed—

restored — and we derive new strength to live for Him. And so, having entered into the experience of personal salvation through Christ, the Door, may we abide in Him until we enter upon the heavenly pastures in the presence of God, to dwell with Him forevermore.

—Christian Life

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## DELIGHTFUL SINNERS AND DISAGREEABLE SAINTS

Ephraim is a cake not turned. —Hosea 7:8

Charles H. Spurgeon has this to say on the above verse: "A cake not turned is soon burned nearest the fire; and although no man can have too much religion, there are some who seem burned black with bigoted zeal for the part of the truth which they have received, or are charred to a cinder with a vainglorious Pharisaic ostentation of those religious performances which suit their humor. The assumed appearance of superior sanctity frequently accompanies a total absence of all vital godliness. The saint in public is a devil in private. He deals in flour by day and in soot by night. The cake which is burned on one side is dough on the other."

It is a sad fact that the sunshine of God's love seems unable in some lives to penetrate a sour and disagreeable disposition. As we grow older in years and in our Christian experience, Satan is less able to tempt us to the sins more prevalent among youth, but it is then that he often succeeds in souring our spirit, making us critical, ornery, and at times outright mean. There is possibly not a more disagreeable saint than one who has walked with the Lord many years, and possibly been used by Him, one with deep knowledge of the Word of God and with strong convictions on its truth, but who has lost the sweet, humble spirit he or she once possessed. These become a thorn in the side of the leaders in the church. If overlooked for some responsible position in the church, they become critical of what others are doing without their help and advice. They are as cakes not turned.

Why is it so easy for us to become onesided Christians, and so difficult to remain balanced Christians, cakes that have been turned, and both sides of our being exposed to God's warming grace. It is said of Barnabas, "He was a good man and filled with the Holy Ghost." He was a cake turned.

The world has the right to expect that I as a Christian should also be a happy, congenial and delightful person to meet, to associate with, to do business with, etc. Unfortunately, this is not always the case. Instead we must admit that men of the world are very often far more agreeable to live with as associates, as customers, or just as casual acquaintances. Some of my

readers may have just such a delightful sinner as a neighbor. There is nothing he would not do for you; he is congenial, generous, and always pleasant to meet.

These people put us Christians to shame many times. True, these "delightful sinners" are alien to the life that is in God, and how often have we not said, "Oh, how I wish that he were a Christian; he is such a nice person!" What a responsibility is ours to so live and conduct ourselves as Christians that Christ and the Christian life becomes attractive to them! A disagreeable saint is a poor "advertisement" of what a Christian should be like. They are apt to say, "If he or she is a Christian, I don't want to be one." Too often the children of these disagreeable saints have little or no use for mother's and dad's church and religion. Could it be that they lost all respect for it in the home?

It has been my constant prayer that, if the Lord permits me to grow old, I may be a kind old man, sweet in mind and in spirit wherever I may be. When younger men take my place here and there, may my attitude and life be a prayer and a benediction upon them and what they are trying to do, rather than adding to their burden by being critical, fault-finding and bitter.

In closing, join me in this prayer, and again I quote Charles Spurgeon:

"If it be so with me, O Lord, turn me! Turn my unsanctified nature to the fire of Thy love, and let it feel the sacred glow, and let my burned side cool a little, while I learn my own weakness and want of heat when I am removed from Thy heavenly flame. Let me not be found a double-minded man, but one entirely under the powerful influence of reigning grace, for well I know if I am left like a cake unturned, and am not on both sides the subject of Thy grace, I must be consumed forever in the everlasting burning."

—Evangelical Beacon

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## *WHEN THOU PASSEST THROUGH THE WATERS*

Do you feel your heart discouraged as you pass along the way?  
Does there seem to be more darkness than there is of sunny day?  
It is hard to learn the lesson, as we pass beneath the rod,  
That the sunshine and the shadow serve alike the will of God.  
But to me comes a promise, like the promise of the bow,  
That however deep the waters they shall never overflow.

When the flesh is worn and weary and the spirit is depressed,  
When temptation comes upon you like a storm on ocean's breast,  
There's a haven ever ready for the tempest-driven bird,  
There is shelter for the tempted in the promise of the Word;  
For the standard of the Spirit shall be raised against the foe,  
And however deep the waters they shall never overflow.

When sorrow comes upon you that no other soul can share,  
And the burden seems too heavy for the human heart to bear,  
There is One whose grace can comfort if you'll give Him an abode,  
There's a Burden-bearer ready if you'll trust Him with your load;  
For the precious promise reaches to the depth of human woe,  
That however deep the waters they shall never overflow.

When the sands of life are ebbing and I near dark Jordan's shore,  
When I see the billows rising and I hear the waters roar,  
I'll reach out my hands to Jesus, in His bosom I will hide;  
It will only be a moment till I reach the other side.  
It is then the fullest meaning of the promise I shall know:  
"When thou passest through the waters they shall never overflow."

—Henry Crowell

## THE VALUE OF CHRISTIANITY

It should be the desire of each of us to get the most we possibly can out of life. It is only natural for us in our more thoughtful moments to question the purpose of our presence on this earth. Why did God create man? Why are we here? In our younger years, it seems that time goes slowly. Then as we grow a few years older, we realize that time seems to be slipping by at an accelerating rate. This being so, it is to our advantage to make the best use of time that we may get the most out of life.

The most important thing we may consider in getting the most out of life is the place of religion in our life. Man is a triune being having body, soul and spirit. There is that within him that cries out for one to worship and adore. Where man doesn't know God, he creates a god to worship. This being true, it would appear that the most important thing we can do is to establish a relationship with God early in life. It is most important that young people be taught of God and His Word early in life. Statistics prove that only a very small percent of people accept Christ after the teen years. "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecc. 12:1.

A belief in God will help us be easy in mind concerning both this life and the life hereafter. Life has many facets. It has its ups and downs, its joys and sorrows, its successes and failures. A belief in God will have a tempering influence upon our lives, keeping us from going from the heights of elation to the depths of despair. The Apostle Paul wrote, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Sometimes things may come upon us that we feel are almost disastrous at the time, but in which we later see they were for our good.

There is much evil in the world and we must ever be on our guard that we not become enmeshed in it. A belief in God will help us have those desirable qualities whereby we can withstand the evil. Paul in writing to the Philippians wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. If we think on these things we will be more upright, more honorable: in short, better Christians. We may have self-respect and the respect of those about us.

Finally, a belief in God causes one to be desirous of helping others. The

Psalmist says, "O taste and see that the Lord is good..." Psa. 34:8. If we enjoy our religion, we will not be selfish but we will have a desire that others also taste. A belief in God will cause us to be willing to sacrifice. Christ was the greatest example of sacrifice this world has known for "...the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:45. Furthermore, He said "Whosoever will be great among you, let him be your servant." Matt. 20:26, 27.

The Christian life is a life of service unto others. We find our greatest happiness in making others happy. This world in which we live is a selfish world, but let us do what we can to bring more happiness into it. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live not unto themselves, but unto him which died for them, and rose again." II Cor. 5:14, 15.

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### SPIRITUAL BLINDNESS

One of the most prevalent sins and failings among Christians and others is spiritual blindness. This is a condition which a nominal Christian can easily fall into and one which can also trip some who have gone fairly deep into spiritual things. Too often we hear church members some we may believe to be real Christians say, "I don't see where there is any harm in this....or that," and, "I can't see how that would hurt me," and similar expressions. These people have quickly proved their own lack of spiritual insight and their shallow belief and thinking. They admit they are spiritually blind by saying, "I don't see." No one sees the real truth until he or she has gone to the foot of the cross in seeking pardon of sins and has come into the fullness of the born-again experience. The rich young ruler was spiritually blind. He, of his own accord, came to Christ, knowing that he wasn't right. He could see nothing in his life that barred his yearning for a deeper walk in faith, but he sensed that there must be something. He was even a better man than many professing Christians who claim they've had the born-again experience. Christ told him of the laws, and this young man said he had observed all of them from his youth up. And how many of us can say this in truth? Yet he knew there was a veil over his spiritual eyes.

Those who are affected with spiritual blindness are, in too many instances, totally unconscious of the fact that they are thus afflicted. Many of them even witness to others after a fashion. Many professing born-again Christians

are not conscious of the fact that little sins have so fastened themselves into their beings that they've become besetting sins that mar the deeper experience and keep a brake on the indwelling of the Holy Spirit in all His fullness. By "little" sins we, of course, mean the sins that have a way of so concealing their awfulness as to make them seem rather harmless. But there are no little sins. Sin is sin!

The only sure cure for spiritual blindness is found in the blood-washed experience. Washing in the Fountain filled with Blood cannot fail to cause the scales of spiritual blindness to fall from the eyes of the one thus afflicted. And after this he gazes upon a new and lovely vista of spiritual beauty and is enabled to see the pathway that enables him to walk in the beauty of holiness. If it were possible for a spiritually blind person to get into heaven he would not be able to see God, Christ, and the saints, because without holiness no man shall see God! Thus we see that without the cloak of holiness a person stumbles blindly in life, not knowing that there is a lovely road he may walk upon and a voice to guide him when he may begin to falter as it says, "This is the way, walk ye in it."

Blindness is defined in the dictionary as "want of sight," "want of discernment," and "ignorance and heedlessness." And how perfectly these definitions may be applied to one afflicted with spiritual blindness! Want of sight — unable to see the wrong in some act, thought, practice, or program. "Want of discernment" — unable to discern the hidden danger in some way of life or deed. "Ignorance" — unable to understand the sin in some program,

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and "heedlessness" — going about, living as we like without giving heed to the dire consequences that will follow some wrong way of life or action. We often hear some person protest, "Well, I don't see any harm in dancing," or "The Bible doesn't specifically mention that smoking or going to the theater are wrong!" No, the Bible doesn't mention them specifically, but it does say something about doing those things that are pleasing in the sight of the Lord! The spiritually blind people do not study the Word of God or they would not have the scales of blindness over their eyes.

Let us so live that we may see the glory of the Lord while we tarry here on earth! Let us help our brother or sister to remove the scales of spiritual blindness from their eyes. We must lead these blind people to the well where the healing waters flow. Then we must help them bathe their spiritual eyes in the waters which are constantly being troubled so that whosoever bathes in them shall be healed of all manners of spiritual sickness and disease, of which there is none so prevalent and dangerous as spiritual blindness. Every genuine Christian must take the responsibility of leading some spiritually blind person to the place where the healing waters flow.

—Mont Hurst

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### SIDETRACKING GOD

For an old man, I've been mighty busy lately. When I was younger and work piled up so that I couldn't see my way out, I would drive all sorts of unnatural hours, with but a single thought — to accomplish what seemed to be the impossible. But after one has broken into the fifth score of life, it's hard to rush through a day, plus hours of overtime. The brain grows tired, the eyes droop, and the mind wanders off to irrelevant matters.

I've been annoyed with myself lately for being tempted to give every waking moment to the task in hand and neglect personal moments with God — just too busy to stop work for anything else. But I have found this to be dangerous. Not keeping up close intimacy with God is likely to lead to spiritual poverty; it is especially unwise for me; maybe for most of us.

It is our neglectful indifference to God's presence where in danger lies. We can so often forget Him.

Some of us Christians have a bad habit of sidetracking our devotions on occasions until we neglect them altogether — just like so many of us who have Bibles that we forget all about looking into.

I once gave a dear friend a Bible that cost me eighteen dollars, the finest I could buy. For a time when I called at the house the Book was in evidence, though not visibly finger-marked. Then it disappeared altogether. Where was

it? In its original case and hidden carefully and finally, I think, in a cedar chest.

Friends of mine, I have learned that it's altogether too easy to neglect and finally forget our daily devotions, those valuable moments of quiet meditation; the inspiring and restful interlude from work, when we call upon God to bend His ear and listen to our plea for strength and courage to carry on.

I have various translations of the Bible within easy reach on my desk; but the one that is dearest to me, that has been my most intimate companion, is the one which is now almost in tatters. It has been my working tool for a quarter of a century. It's a wreck outside and is frightfully marked up inside; but these are only evidences of my love for it. We are growing very old together in the service of the Christ. Thus it has become a sustaining power, a tower of strength in every perplexity, because it has become a part of me.

Isn't it a tragic mistake to clutter up our life with trivialities that do not contribute to our permanent welfare or peace of mind and leave our heart empty? We may as well give up eating and sleeping as to forget God. If the soul isn't fed, how can we hope to have a well-nourished spiritual life? And if the spiritual life is anemic what does it profit us — or anyone else?

I was just recently in the slums of Philadelphia. There I met a man who had native brains and a university education. He heard me tell how I had escaped from the same depraved life he was wallowing in, lost to every sense of decency that ought to have been natural to a man of my mental caliber and standing.

"I don't believe," said he, "That your religion would be any good to me. I was brought up in its atmosphere, but grew away from it, naturally I suppose, as I began to think for myself." Evidently it was pretty poor thinking for a brainy man.

Of course, he wasn't telling the truth. He loved liquor and lust and the association of his kind, filthy as they are. He grew away from God and his early religious training when his mind began to dwell on the kind of things that intrigued his baser self and at last made him forget God entirely. It was easy, he confessed, to drift beyond God's control, but it was now impossible to recover himself. He wouldn't even try to do so — or shall I say he couldn't try or didn't want to try.

The man's dilemma can well be ours, even if we don't become depraved as he has. Neglect and indifference may separate us from God just as completely as drink and iniquity now separate him from God.

In these days when we all need the Father's presence so sorely, aren't there too many Bibles safely stored in cedar chests and crowded bookshelves,

among modern novels, and in guest rooms, and too few handy for everyday use?

How can we feed on the Bread of Life if the wrapper on the loaf is left unopened? The bread is bound to become unpalatable. Remember how God told the children of Israel to gather the manna fresh every morning?

"No time for God? What about the day when sickness comes or trouble finds you out, and you cry out for God, will He have time for you? No time for God? Some day you'll lay aside this mortal self, and make your way to worlds unknown, and when you meet Him face to face will He — should He have time for you?"

Better dwell on this prayerfully, don't you think?

—Henry F. Milans, in *The War Cry*.

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### ETERNITY'S VALUES

"So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). Time is swiftly passing by; we who are active in life now will soon be moving out and on to give place to others. When we were young the time seemed to pass very slowly; it seemed we would never grow up to do the things we saw grown folk do. But now we realize "the time is short." What we do must be done quickly.

We are day by day building character; from youth to old age we are working, whether conscious or unconscious, on this great structure. Are we building a character that will stand firm against the waves of trial and adversity — yea, even the winds of eternity? One writer points out, "Time began with the creation of man; it will end with the coming of the Lord. Time is the age of the visible world; eternity is the age of God." May the great Teacher "so teach us to number our days, that we may apply our hearts unto wisdom."

Much that the world values highly and calls great and wise, has no place in the wisdom of God. It has absolutely no value viewed in the light of eternity. It is as hay, wood, and stubble and will be burned up. But the Bible says, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." The world would turn it around and say, The fear of the Lord, that is foolishness — why fear God, and lose so many of the pleasures of the world? "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Had he not better be able to say like Paul: "The world is crucified unto me, and I unto the world?"

—*The Herald of Light and Zion's Watchman*

## BAPTISM FOR THE REMISSION OF SINS

In the investigation of this subject we turn first to the ministry of John the Baptist, to learn the effect of John's ministry.

In Luke 1:76, 77, his father, Zacharias, prophesied of him by the Holy Ghost thus: "And thou, child, shalt be called a prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people by the remission of their sins."

Now no one, it is presumed, would dare assert that John had power, personally, to pardon or remit sin, yet the record shows that he gave the people who accepted his teaching, "knowledge of salvation and the remission of their sins," hence this knowledge of salvation and remission came through their obedience to John's teaching, so that the effect of John's ministry gave knowledge of salvation and remission or pardon of sin.

Next we note the burden of John's ministry. In Matt. 3:1, 2, it is said: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Again, "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

Thus it is seen that John not only preached repentance, but actually demanded it of all whom he baptized. John also taught faith in Christ. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." These are the words of Paul in Acts 19:4. This faith in Christ was taught by John before he recognized Christ as the Messiah or Son of God.

Now, had those people repented, but refused to believe on the coming Messiah, would they have obtained "knowledge of salvation and remission?" Surely not, "for there is none other name whereby we must be saved," and "without faith it is impossible to please him."

Again, had those Pharisees and Sadducees believed on the coming Messiah (which they did) but refused to repent, being "the children of Abraham," would they have been saved? Certainly not, for "God commands all men everywhere to repent." Thus repentance alone, or faith alone, could not give "knowledge of salvation and remission."

But will not repentance and faith combined give us this knowledge? That we shall now consider.

First, then, if they would, why baptize at all? After all speculation that has been, or may be, invented as to what baptism is for, no man can say what it is for, in Bible language, without saying it is "for the remission of sins." So John understood it, and so he preached it. In no instance did he tell the people that repentance and faith would give them "knowledge of salvation and remission." But "he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3), and "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1:4).

Thus it is seen, that when John preached remission, he conditioned it, not on faith and repentance combined, but on baptism, which must be preceded by these graces, —faith and repentance.

We may observe, further, that in the very beginning of the Christian religion in the world, baptism was preached "for the remission of sins;" and that the first Christian church that ever existed in the world was composed of persons who had been baptized "for the remission of sins."

But was John's a Christian baptism? is a question in the minds of some, and some even assert that it was not. Let us see. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he (Jesus) left Judea, and departed into Galilee" (John 4:1, 3). This was before John was put into prison. Some of John's disciples and also some of the Jews "came unto John, and said, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him" (John 3:26).

Thus it is seen that, if there had been any difference in form or manner between John's and Christ's baptism, there would be some record of it. Their ministry overlapped, but there is no record of any change or difference in the teaching and baptism of Christ and John. Hence their baptism must have been Christian baptism, or neither Christ nor John's converts ever received Christian baptism.

Burden of Christ's ministry: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). "Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16).

Thus it is seen that Christ's and John's preaching were identical, so far as faith, repentance and the essentiality of baptism were concerned. Be baptized

"for the remission of sins," said John. "He that believeth and is baptized, shall be saved," said Christ; hence there is no distinction, no difference in John's and Christ's teaching and baptism.

Thirdly we notice apostolic precedent. Christ had given the commission, telling the apostles what to preach and how to baptize, before he ascended. We shall now see how they understood the commission and how they interpreted "He that believeth and is baptized shall be saved."

In the first sermon these apostles ever preached to a mixed multitude, so far as known, Peter was spokesman, and here is where he said to convicted sinners who said, "What shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38).

Here again, we have the very same teaching as that of John the Baptist, —baptism "for the remission of sins," from which it is clear that John, Christ and Peter held the same views as to the design of baptism, "For remission," said John. "He that believeth and is baptized shall be saved," said Christ, and Peter interpreted this to mean, "for remission," just as John had taught.

From these observations we draw the following conclusions:

1. From the very beginning of the Christian religion baptism was taught "for the remission of sins."
2. The first Christians that ever existed were baptized "for the remission of sins."
3. The first Christian church that ever existed in the world was formed of persons who had been baptized "for the remission of sins."
4. The apostles understood the commission to teach baptism "for the remission of sins."
5. In the first recorded sermon they ever preached to a mixed multitude they interpreted it to mean "for the remission of sins."
6. The first, and all the churches built by the apostles, so far as known, were composed of persons who had baptized "for the remission of sins."
7. That to be in line with John, Christ and the apostles, we must teach baptism "for the remission of sins."
8. That those who baptize "for the remission have John, Christ and Peter as examples.

—B. E. Kesler

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You are being watched —The eyes of the Lord are in every place, beholding the evil and the good.

## SELFISHNESS

A few days ago a child appeared in a court and said to the judge, "I am a child of a divorce, part of the time I have to live with my mother and her people, then for a while I must live with my father and his family, each of these put in a great deal of their time telling me how bad the other side is. If I have to continue this I am going to grow up to hate my own people, and others as well." He said to the judge, "Can't you get me a home where I will not have to hear this sort of thing all the time?" I am forced to believe that pure selfishness is at the bottom of all this pitiful condition. I do believe that if these parents had been willing to put self last there would have been no divorce and, of course, none of the other sadness that threatened to blight that young life. When we multiply this case by thousands we have a true picture of our family life in America today. If each person in the United States would refrain from practicing any and all selfishness for just one year the divorce courts would close their doors.

We might go on, for there seems to be no end to the damage that the evil of selfishness is doing today, but that might be without profit: perhaps it will be better for us to take just a moment to see some concrete truths in this connection.

There are at least three places where there should be no selfishness. The first, I think, we shall name is your heart. If there is selfishness in your heart it will make you wretched, miserable, dissatisfied and wholly unprofitable to yourself and to your fellowman, and no one can afford to pay such a great price for the sake of a little satisfaction. The second place where selfishness should not be allowed to dwell is in the home; each one of us should have the God-given right to say, when he has stepped into his own home and has closed the door behind him, that here is one place where the selfishness of the world is shut out. Do I hear some of my readers say, "This can never be?" Do not say that but rather say, "So far as I am concerned this shall be." Then you will be so much happier. Then there is another place where selfishness is out of place and that is in our church. Selfishness has ruined so many otherwise good churches. It deprives the church of the presence of the Holy Spirit which is its rightful heritage; it creates an unpleasant atmosphere in which to worship, and causes the unsaved world to look with suspicion upon the most sacred institution in the world. Whether all selfishness can be banned from the world, or whether it cannot, there is at least one place from where it may be excluded and that place is your heart and mine.

—Selected

### A STARTLING THOUGHT

As Christians, we all naturally look forward to an eventual welcome Home from our Lord and Saviour, when our time here on earth is done. It is, without doubt, one of the greatest incentives we have, as well as our greatest comfort, to picture Christ there greeting us as we step from time into eternity. Perhaps we have even tried to picture His radiant smile or imagine the tone and accent of His voice as He greets us.

But—! Suppose that when we arrive on the threshold of the other world Christ treats us as we treat Him now! A startling thought, isn't it? It makes our hearts grow chill as we think of the shabby treatment we have accorded Him in the past.

We think of our prayers, so carelessly said, or perhaps not said at all. Of the many days in which we gave Him hardly a passing thought. Of the meals we ate without first giving thanks, and the many nights we went to sleep without placing our souls in His keeping.

We recall, too, the many Sundays we have gone to church and have sung songs of praise to Him indifferently, while our minds were elsewhere; then sat in our pews more concerned with thoughts of a Sunday dinner or the afternoon's pleasures than with His Word.

Worst of all, we think of the many opportunities we have passed up to do His work here on earth. The command, "Go ye into all the world," has meant very little to us, it seems. We have, in fact, given Him almost nothing for the furtherance of His work here, as compared with what we have spent for earthly pleasures. Too, we are reminded of the time when a word of encouragement or invitation might have resulted in another soul won for Him, but we did not give it.

Suppose His welcome is like the welcome we have given Him here on earth? Suppose He is indifferent to our greeting, and turns away, leaving us standing there? Or, worse still, suppose He just isn't there at all? These are strange things to think about our Lord! Perhaps too strange for Him to do in His loving-kindness, but just suppose He did do them, would He not merely be paying us in kind?

Isn't it about time that we humbly begged His pardon for the strange behaviour we have shown Him? If we had been only half as impolite and indifferent to a friend here on earth, what do you suppose would have happened to that friendship? Yet we expect our Lord to put up with all our shabby indifference and then still welcome us with open arms when we leave this earth! A mighty strange attitude, isn't it?

The important thing is — what are we going to do about it?

—Bert Reichert

## WHICH WAY DO YOU POINT?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5).

I cannot remember the time when "the last days" did not seem to be with us. From childhood I have heard many preachers warn against the sins listed above. Each time I would examine myself — and incidentally those around me — and decide there were some grounds for believing the unfavorable conditions existed. And so it has continued. The flesh has that weakness unless conquered through Jesus Christ the Lord. When faith becomes weaker and weaker, these sins become stronger and stronger. We have only to examine ourselves and to look around us to feel the pulse of the nation's faith. That look does not reassure. The last days seem to be lasting on.

I have always tried not to be an alarmist, nor a pessimist, nor an extremist. But one cannot sensibly ignore conditions as they actually exist. There is a looseness today that did not exist twenty-five years ago. People write things and do things and say things that some years ago would not have been tolerated in decent society. I do not lay this condition to the fact that the present generation is worse than those preceding it. Human nature has not changed one whit. The flesh is the same, but restraint and restriction have been lifted.

People generally, are just as mean as they dare to be — but that does not change the fundamental nature of meanness. Looseness on the part of many does not make looseness right. Rather it makes more difficult the path of righteousness because it is easy to do wrong.

Youth naturally seeks new adventure. Thoughtless, it steps out without counting the cost. When mature minds offer no help, but rather lead the way in heedlessness, there is ruin.

What do you allow in your homes? What help are you to youth?

—J. H. McCaleb, in Chicago Christian

## THE DIFFICULTY OF KNOWING ONE'S SELF

We want to discuss the difficulty of knowing one's self, in the light of the question in Psalm 19:12: "Who can understand his errors?" Somehow people have a lot of trouble trying to understand themselves. It is so easy to blame God and all the things that are associated with our lives for our predicaments and problems rather than to be able to look on the inside and see that often the base of the problem is our own self. Perhaps we are revealing what is on the inside by some of the things we say or don't say or the things we do or don't do. Let us ask ourselves the question, "What keeps us from knowing ourselves? or, "Who can understand his errors?" There is no doubt that we all have errors, that we all have faults. As John says, "If we say that we have not sinned, we make him a liar and his word is not in us." So we ask ourselves, "What are some things that keep us from understanding our innermost selves?"

It may be, first of all, the busyness of our occupation, our duties, our general life. Perhaps you know the story of King Ahab in the Old Testament. He was at war with the Syrian army. I Kings 20. Benhadad, king of the Syrians, came and invaded the land and Ahab won the battle. After the battle he released King Benhadad, although God had appointed him to complete destruction. One of the prophets disguised himself with ashes by the side of the road, and when Ahab came along the prophet reported that he was out in the battle when another soldier came and brought a prisoner to him and said, "Watch this man; and if you let him go, you shall pay with your own life." Then he added, "And as thy servant was busy here and there, he was gone." King Ahab replied, "So shall thy judgment be; thyself hast decided it." Then the prophet took off his disguise and Ahab saw that he was a prophet and that he pointed out the king's own experience. While he was busy here and there he allowed the most important persons to get away from him.

In the rush of busy lives it is so difficult to think and to take time for spiritual things. The song says, "Take time to be holy, speak oft with thy Lord." We can't do spiritual things in the modern rush of speed. We can't do like the little boy who gets up and says, "There's my sentiments, Lord," and points to the motto on the wall and rushes away to school. It takes time to be holy. A busy life must be stopped now and then. A certain learned man, a prominent educator who was noted for his writings and addresses, was one time accosted by a Quaker lady and asked how he managed to do so many things. So he went into great detail to point out how he had parceled out his

moments and hours for this and that and the other thing, and outlined it all for the twenty-four hours of the day. The Quaker lady asked, "When dost thou do thy meditating and thy praying?"

One time a missionary was making a forced march to gain a certain place where he was needed very urgently, and he employed a number of natives to carry luggage and other supplies that he had. He wanted to make so many miles a day so that he could get to his destination by a certain time, and so he urged these men on as he drove them hard to make his destination on scheduled time. After several days of marching on a morning when he wanted them to get up and get on the way they refused to go; they just sat still, and he couldn't move them. They said, "We have to wait until our souls catch up with our bodies." I wonder if that isn't our experience sometimes — we in our mental and physical progress go much faster than in our spiritual advance. Is that one reason that we don't understand ourselves?

Another reason that we don't understand ourselves may be due to a light view of sin. Jesus one time told the story of a certain king who made a feast. He sent out his messengers to invite the people to come, but they wouldn't come. The king sent out other messengers to invite them to come, and they laughed at them. The idea! His feast isn't ready. One said he'd go to his farm; he could do a lot of farm work till the feast is ready. Another one said he would go to his business; he considered that more important than the feast, and thus they made light of the invitation. Now God has given us a lot of invitations to serve, to witness, to take time to read, to meditate, to fellowship and so forth; but we just seemingly take a light view of spiritual things and we don't heed His Word.

Some people are always late for church on Sunday morning. No matter if you would move the church service to a later hour, they would allow that much more time and would be just as late. We find some people that you can set your clocks by the time of their coming to church at a certain time. They are always late. "Now getting to church on time is just a matter of a little mathematics," somebody has said. All you need to do is to estimate how much time it takes from the time you arise for you to perform your Sunday morning duties and responsibilities and to travel to the place of service and to be there. Then if you find you are ten minutes late, just arise ten minutes earlier. This is very simple mathematics. But it seems difficult for people just to add up those few minutes. Perhaps we take too light a view of our religious services. I wonder whether these things don't come into our experience and cause us to take a light view of the importance of certain things and of sin.

It is also easy to take a light view of sin in the things we say or do not say.

You can imply certain things, and you can so easily allow other people to think certain things when you know better. I don't suppose anyone here uses ugly words or swearing and blasphemy, but sometimes if we were to check up on some of our phrases and terms we might be surprised. I don't suppose anyone here misuses his body and abuses it by intemperance, unless it would be in eating, or some such thing. Are these sins? I don't suppose anyone here gambles, but do we sometimes take extra chances in life in things that aren't necessary or where we are not completely yielded to the Lord? It is easy to make a joking matter of some of the sinful things. Well, I don't say that we need to be completely solemn in everything. I believe the Lord wants us to have some humor in our lives, but sometimes we ought to be checking up on ourselves.

In Ezekiel 8 we read how the prophet went to see a group of men in a worship service. They had closed the door to the room. God told the prophet where there was a hole in the wall and he looked into the room and there he saw the church leaders, so to speak, the priests, and the elders, a large number of them, back there in the room engaging in idolatrous worship. The Lord told the prophet that the thought of these men was, "The Lord seeth us not." Doesn't He? Can He not see? Does He not Know? They were taking a light view of sin right in the very Temple itself. They were misusing the place of worship. Some people do not see any value in worship. It is difficult for some of them to determine just why they should worship. Did you ever question that? Sometimes young people say, "Must I go to church?" That might be understandable, but when other folks, without saying it, just refrain, they show that to them it is folly to worship.

Some people even excuse themselves from their sins. Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the woman said, "The serpent beguiled me, and I did eat." People often say, "I wouldn't have done this, but I was in a certain situation, and I didn't know just how to help myself out of it. And so and so did something like this, and I thought I could do it likewise." Maybe it sounds rather simple talking this way. King Saul reasoned, "Well now, if we'd save the best of the Amalekites' cattle with which to worship God, certainly that would be a fine thing and ought to be excusable." Was it? "Behold, to obey is better than sacrifice."

Again we might not understand ourselves, due to the gradual and silent growth of sin in our hearts and lives. Satan's method is to get a grip on people gradually, to wrap his tentacles about a person's habits and ways in subtlety without our being aware of it. Most of the deadly evils that come upon us do

not leap upon us like a lion. They creep upon us and come upon us unawares. They are deceitful, and they deceive even the wisest who is not on his guard, or the most careful who is not filled with the Spirit, or the studious who is not giving himself to the Word of God. Sin appears fair in the first place, but it is filthy. It comes in pleasantness, but it is very pernicious in its end. Sin promises us much and persuades us often but performs nothing and leaves us destitute in the end. It hardens the soul, and we need to be aware of it for as it sears our conscience we can't even understand its presence nor know what it is accomplishing within us. It corrupts our thought life. No wonder Paul said we are to bring our thoughts into captivity, to arrest them. It is easy to let Satan deal in our thoughts, and before we know it standards come down, or standards are not so clear any more — they are not so convincing and convicting.

Last of all, perhaps the reason we don't know ourselves and understand ourselves is due to ignorance of God's Word — the divine law. Sin is the transgression of God's will. Whatever that may be, it is determined by reading and studying and meditating on His word. We often hear of people who have read the Scriptures fifteen or twenty-five times. That is not too often. And too many of us haven't read them as thoroughly as that. Sometimes we excuse ourselves by saying, "Well, I don't believe in just reading the Bible through; I just read around here and there." That is just it. We read around here and there and we do not get the message of all that pertains to the Christian life and God's will. Isn't it all to be read? Should we just use some of it?

How long has it been since you spent some time to read the Ten Commandments which apply to moral principles that are the same as long as human nature continues to exist upon this world? Could you still repeat them? Some of them have been sharpened up in the New Testament. Have we discovered the fullness of their meaning? Are we sure that "Thou shalt not covet is a standard in our life as well as the other commandments? How long has it been since we have given attention to the Sermon on the Mount as principles laid down for the Christian way of living. Could we enumerate all the points that Jesus touched upon in that short sermon? If we were to take the Sermon on the Mount and study it carefully again and list its points and then list things in our lives alongside of them, perhaps it would show to us where we have failed to recognize ourselves. As we read through the New Testament epistles of Paul, Peter, and James, has our thought life been shaped up to conform to the ideas that Jesus revealed to them through the Holy Spirit? How long is it since we have discovered what the attitude of Christians in the church ought to be, as Paul wrote in the Corinthian letter? Or what

we have to do with the works of the flesh and works of the spirit, as written in Galatians? Do we know what the Christian's responsibilities are as stated in Ephesians, or in some of the other epistles? I wonder how much we know about God's Word anyway.

The Psalmist's question is, "Who can understand his errors?" There is a penalty for every sin. The wages of sin have never been reduced. And Paul says in Galatians that anyone who is guilty of any of these works of the flesh is excluded from the Kingdom of heaven. Let us search our hearts to find if we have that spiritual life that ought to be within us. In the last part of the verse, the Psalmist says, "Cleanse thou me from secret faults." There is no sin, no evil, too powerful for us to get rid of. David in the Old Testament had found the answer. He raised the question, "Who can understand his errors?" Then he breathed this prayer, "Cleanse thou me from secret faults." May God help us to do that.

—Selected from Christian Monitor

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## TROUBLED HEARTS

Is your heart ever troubled? Are there ever worries and perplexities in your soul? No doubt there are. Who indeed is completely without them?

There is so much in life which is unpleasant and we cannot help but be sensitive to our experiences.

Jesus recognizes that there are such worries in the lives of men. He does not deny their reality. Nevertheless He tells us not to be troubled. Our sorrows, our troubles we are not to carry around with us but cast them all upon Him. That's more easily said than done, isn't it? Yet it is possible. It has been and is being done.

Christ is the great Burden-bearer. On Calvary He shows us His willingness and ability to shoulder burdens. But if He is to bear yours you must believe in Him. "Believe in God, believe also in me," is His own command. In doing so you have a right to this service, if I may so speak.

We must learn to bring our troubles to the Lord and leave them there. We so easily bring them to the throne of grace and then take them upon our shoulders again—store them back into our hearts once more. Don't do that. Cast your burdens on the Lord and leave them there.

Are you a believer? Then let not your heart be troubled. He careth for you.

## THE PRACTICAL EXPRESSION OF CHRISTIAN LOVE

Jesus Christ was the founder of Christianity nearly two thousand years ago. He taught of a new way of life — a way of peace and love. But most of His professed followers since that time have not followed in this new way. Instead of love and peace there is hate and greed. The soldier is taught to hate. The business man deals honestly or dishonestly — just so he gets what he wants. Most people believe it their duty to look out for themselves — and let the other fellow go. This is not true of other parts of the world only, but too true of what we call Christian America.

Someone has said, "We Americans are a good people, and we are spiritual. But we have left our churches and put away our hymnals. We believe in religion, but we have ceased little by little to practice it; and we have ceased little by little to practice charity. We are, we say, Christians, but too often the word is given for the deed. We cannot endure in this way of life; we cannot prosper. Christianity is not a theory to be believed. It is a living force which must be active, else it will die; and if it dies everything which it has touched will perish with it."

We, as true followers of our Lord Jesus Christ are living in an unChristian atmosphere. The principles of peace and love cannot be overemphasized. We must reapply them day by day. Read again I Cor. 13. Read the three epistles of John. He says, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God." Then, he also says, "He that loveth not knoweth not God; for God is love." "Beloved, now are we the sons of God...." We must love. It will find expression in our daily walk. It will indeed be practiced at all times. As soon as jealousy, envying, dislike or strife enter into our thinking and actions we may know we are losing out in our expression of Christian love. "Beloved, if God so loved us, we ought also to love one another." Let us consider God's love. How far greater is His love than ours! How infinitely more than any human love ever was or ever will be! He loves when He could just as easily destroy. Men curse His name — and women are no better. They destroy His commandments. They deny His existence. Still He loves, because "God is love."

None of us craves the life of a hermit. Therefore, we are members in society and we meet other members daily. First of all we meet our family. If love is not given expression in the home, it cannot be given elsewhere. If Christ is the Head of the home and each member deals with the other in Christian love, then God is pleased and a spirit of good will and happiness

prevails. There one will find many Christian graces — patience, kindness, thoughtfulness, forbearance, and a spirit of peace and good will, because love abides within.

As a student, in a schoolroom, one surely has many opportunities to give expression to Christian love — among teachers, classmates and friends. There are few who will not respond to love if it is given truly and honestly. Try it. Perhaps there is a schoolmate who doesn't love you — yet you continue loving that person. You return good for evil; you pray for him or her who despitefully uses you. Soon that person begins to note in you a difference — a difference from the average person, we would say. You love even if your affection is unreturned. You always speak. You are always thoughtful and loving and helpful. This same manner of living holds in our daily walk, regardless of whether we are in school or out. Many times deep-seated friendships are formed, and folks are led into the kingdom of God, because of this Christian way of life.

Love must be active in the church and community. How many times there is misunderstanding and contention in the church when Christian love ceases to function properly! When we show our dissatisfaction and disapproval constantly; or when we desire prestige, honor and position which has been given to another, then we are faultfinders instead of seekers of the good; then love ceases to give expression, and we are again like the world.

Really, the world knows little, if anything, of this kind of love we are considering and discussing. The world knows of a narrow love, one for self and nobody else. "Live and let live," say some people who consider themselves good neighbors and citizens. We all know this is not a Christian ideal. The priest and the Levite, who passed by on the other side of the wounded man, had this kind of philosophy. There were of the "let-live" group. They, no doubt, felt very bad that anyone could have been so cruel to a human being. But did that help him? Were they any better than the thieves? The Good Samaritan, who really loved and "gave himself" to help this one in need was giving expression to the way of life Jesus taught. Yes, Christian love will manifest more than just a "passing-by" interest. Our neighbor, whom we are commanded to love as ourselves by Jesus Himself, now is no longer only the man or woman next door, or the one down the road. How thankful we should be that we have opportunity to show by our deeds of kindness and by acts of unselfish giving that we truly love our neighbor.

In any of our dealings, when we show that we much prefer one group of people and dislike another group, or when we have different ways of treating those we like from those we dislike, we are not going to conquer by love.

Christian love must be carried with us into business circles and dealings. Here again the fruit of the Spirit can manifest itself. No matter how lowly our task in daily life, or how far toward honor and fame our vocation has taken us, if Christian love has not been given expression it availeth little, if anything.

I believe the world knows if we have the Christ love in our hearts. We need not tell it by word of mouth — but by deed and act we can reveal a love that is different, one that is new and not often heard of. Someone said, "One certainly must have a disease before he can give it to anyone else. You must have it yourself first." Just so it is with love. You must have it in your heart before you can give it to others — at home, at school, in the church or community, or to those you meet in your daily vocations. We must love our fellow men!

—Ruby P. Martin

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### MOVING?

People are ever on the move. In a recent year one out of every five people moved, either, down the street, across the country, or around the world. The reasons for all this movement are numerous; health, climate or work are a few. Undoubtedly, each person involved thinks much about this move, yet in the end little persuasion is needed. But how many move because the Spirit directs them to a place of greater Spiritual Service? If any do, how much begging, cajoling and enticement is necessary?

When we consider the Apostle Paul, on his many missionary journeys, we do not think of him needing to be enticed to visit another city. Rather, we grieve with him that he was prevented from preaching in all the cities, he desired. After one viewing of a Heavenly Vision, Paul took the Gospel from Asia into Europe, when he answered the Macedonian Call.

This is also a Macedonia Call. There are several congregations in our Beloved Brotherhood needing help. Are there some who will leave larger congregations to aid these smaller ones, which need reinforcement against the world's opposition?

Here is an opportunity for those who feel their God-given talents are not fully utilized. In a larger congregation there are often several with the same talent; however that talent may be entirely lacking in a smaller congregation.

Perhaps, Brother and Sister, you have thought several times of moving to a smaller congregation, but the dread of changing homes, schools, neighbors and occupations has prevented. These are valid considerations, but remember

our Lord Jesus Christ, though God of very God, "hath not where to lay his head". You may dislike moving your children from a larger congregation, where they have much comradeship, to a smaller congregation, where there is little or none. As commendable as this is, your children will know more of true Christianity by seeing you sacrifice for Christ and His Church. Your whole style of living may be modified by your sacrifice, but a return to the Plain Life could only be a blessing.

Are you moved by the need of helping the smaller congregations maintain their witness of The Way? Are you moved by the Lord's command to "go ye into all the world, and preach the gospel"? Are you moved by the Spirit's leading to go beyond your needs, your family's comfort and your community's bounds? If you have been so moved; then let God make you a missionary in one of the smaller congregations.

In Christian Love, Bro. Milton Cook, Apt. 15, 2609 W. Chapman, Ave.  
Orange, Calif. 92668

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#### NEWS ITEMS

#### THANKS

I wish to express my thanks to all the dear Brethren and Sisters and friends for the many cards, letters, and gifts sent to me while I was in the hospital, and while convalescing at home. But above all I want to express my thanks for the sincere prayers offered in my behalf. They were very much appreciated. May the Lord richly bless all of you.

—Sis. Sarah Roesch

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The less we live by impulse, and the more we live by intelligent reflection, the better it will be for us.

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The longer I live, the more convincing proofs I see of the truth that God governs in the affairs of men. —Franklin

## IF WE KNEW WHEN CHRIST WERE COMING

If we should know in evening's shadows  
That ere another day is gone,  
Our Lord would come to call his chosen  
To take his faithful children home,  
How would we spend that day so precious,  
How live our best in that short space,  
If we should know before the twilight  
That we should meet Him face to face?

Ah, would our hearts be filled with longings,  
Our songs ascend in sweet accord,  
Our duties small or large performing  
With anxious waiting for our Lord?  
Or would the day be lived in righting  
A misspent life apart from grace,  
Our hearts a-tremble with the knowledge  
That we must meet Him face to face?

And would we long to live it over,  
That life he gave into our hands,  
And would we find our faith grown weaker,  
Our zeal grown cold toward love's demands  
Oh, would we not, in earnest pleading,  
Entreat His mercy to forgive  
The faint, half-hearted, lukewarm serving  
That our poor hearts so feebly give?

How would we live that day —our last one—  
If Christ, our Blessed Lord, should come?  
So full that day, of prayer, of service,  
Of sweet communion, thoughts of home,  
So full of pleading with the lost ones,  
To seek and know His saving grace.  
No time for vain or idle wasting,  
Ere we should see Him face to face.

And can we know when he is coming,  
That we may set our lives aright?  
It may be in the heat of noon-day,  
Or in the darkness of the night.  
So may each day be lived in serving,  
Be lived in fervent love and grace,  
For soon, ah, soon, He surely cometh  
And we shall see Him face to face.

—Mary Stoner Wine

## DAILY DEVOTIONS For March 1970

Memory Verse Ex. 4:22, And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

Sun. 1 – Ex. 4:1-23

Mon. 2 – Num. 6:22-27

Tues. 3 – Deut. 8:1-20

Wed. 4 – II Sam. 7:1-17

Thurs. 5 – I Chron. 28:1-10

Fri. 6 – Isa. 63:1-19

Sat. 7 – Jer. 31:1-21

Memory Verse Matt. 13:43, Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Sun. 8 – Ezek. 16:1-14

Mon. 9 – Hos. 2:14-23

Tues. 10 – Hos. 11:1-12

Wed. 11 – Matt. 5:9, 16, 43-48

Thurs. 12 – Matt. 6:1-34

Fri. 13 – Matt. 7:1-29

Sat. 14 – Matt. 13:36-43

Memory Verse John 1:13, Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Sun. 15 – Luke 6:20-45

Mon. 16 – John 1:1-31

Tues. 17 – John 11:47-57

Wed. 18 – John 20:1-23

Thurs. 19 – Rom. 8:1-30

Fri. 20 – Rom. 9:1-33

Sat. 21 – II Cor. 6:1-18

Memory Verse Rom. 9:26, And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

- Sun. 22 – Gal. 3:1-29
- Mon. 23 – Gal. 4:1-31
- Tues. 24 – Eph. 1:1-23
- Wed. 25 – Eph. 3:1-21
- Thurs. 26 – Phil. 2:1-30
- Fri. 27 – Luke 23:1-56
- Sat. 28 – Heb. 2:1-18

Memory Verse I John 3:2, Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Sun. 29 – Luke 24:1-53

Mon. 30 – Heb. 12:1-29

Tues. 31 – I John 3:1-24

## SUNDAY SCHOOL LESSONS

### For March 1970

#### PRIMARY LESSONS

March 1 – The Brazen Serpent. Num. 21:4-9; John 3:14-17.

March 8 – Beware of Covetousness. Num. 22:10-35; II Peter 2:14-16.

March 15 – The Eternal Word. Deut. 4:1-13; Psalms 119:89.

March 22 – Parental Responsibility. Deut. 6:1-25; Psalms 78:4-7.

March 29 – The Resurrected Christ. John 20:1-8.

#### ADULT LESSONS

March 1 – The End of the Wicked. Psalms 11, 12.

March 8 – The Fool Hath Said in His Heart "There is no God." Psalms 13, 14.

March 15 – Prayer for the Preserving Power of God. Psalms 15, 16.

March 22 – David Prays for Deliverance. Psalms 17.

March 29 – Easter. Psalm 22.

Mrs. Bertha Dorsey      4/70  
R.1, Box 154C  
Salisbury, PA. 15558

# BIBLE MONITOR

VOL. XLVIII

MARCH 1, 1970

NO. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## THE EVERLASTING ARMS

Art thou sunk in depths of sorrow,  
Where no arm can reach so low?  
There is One, whose arms almighty,  
Reach beyond thy deepest woe.  
God th' Eternal is thy Refuge,  
Let Him still thy wild alarms;  
Underneath thy deepest sorrow,  
Are the everlasting arms.

Others' arms grow faint and weary,  
These can never faint nor fail,  
Others reach our mounts of blessing,  
These our lowest loneliest vale.  
Oh, that all might know His friendship!  
Oh, that all might see His charms!  
Oh, that all might have beneath them  
Jesus' everlasting arms.

Underneath us, O how easy!  
We have not to mount on high,  
But to sink into His fullness,  
And in trustful weakness lie.  
And we find our humbling failures  
Save us from the strength that harms,  
We may fail, but underneath us,  
Are the everlasting arms.

Arms of Jesus! Fold me closer,  
To Thy strong and loving breast.  
Till my spirit on Thy bosom,  
Finds its everlasting rest;  
And when time's last sands are sinking,  
Shield my heart from all alarms,  
Softly whispering, "Underneath thee,  
Are the everlasting arms."

-A. B. Simpson

## LIBERTY OR LICENSE?

We are living in a day in which people revel in the freedoms which they have taken unto themselves. This is a time in which so many want no restraint whatsoever over them, but want the liberty to engage in anything they desire. If we would but stop and consider a moment we would realize that such liberty is not liberty at all but is the most shackling of all slavery. Many men have been imprisoned for that in which they believed yet they were far more free than those whose minds are taken captive by Satan at his will.

Since the bars of restraint have been let down to such a great extent, people are encouraged to engage in activities that only a few years ago would not have even been considered. We hear much about the "new morality" and "situation ethics." It appears that this is but an invitation to be guided in one's conduct by whatever the group is doing, rather than by what is right or wrong. We need more preachers today who would hold forth God's Word in such a way that man's spiritual ears would be able to hear the still small voice, "This is the way, walk ye in it, when ye shall turn to the right hand and when ye shall turn to the left." Isa. 30:21.

Today we are confronted by the drug problem which seems to be rapidly gaining in usage especially among young people. Drugs have their place in the medicinal field. Indeed, what would we do without them? But as with other of God's provisions for our health and happiness we may misuse them. The danger is in "situation ethics" where young people are drawn in because of their association with others and have not the courage to refuse to participate. It is that first trial that is one's downfall.

Another problem is pornographic literature. This is something which is available at almost any newstand. There are even papers of this general nature in some large grocery stores, displayed where all patrons easily see them, another evidence of the "new morality." The Supreme Court ruled on obscenity thus: the question of pornography hinges on "whether the average person, applying contemporary (present) community standards, the dominant theme of the material as a whole appeals to the prurient (lascivious, lewd) interest." In other words, not to be judged by God's Word but by present community standards.

A further indication of the direction of the civilization of our day is the increasing support of sexual license. The cry is made that our standards are too high. Those who would hold up high standards are accused of being too

"Puritanical." Such an accusation is but an attack on the Word of God. The Bible has considerable to say about sexual sins. Paul says of such "...let it not be once named among you, as becometh saints." There are many today who not only want to bring sex into the open but want to put it on display. There are those who want to make sex education a part of the public school program. Many of the teachers who advocate this are not Christian and their standards are far below the standards of the home from which the children come. This is not in the best interest of all concerned.

These are only a few of the problems that confront us. Television itself contributes to these problems because it vividly portrays all of these things as well as brutality, murder, and disrespect for authority. Those things which the young see and hear on television are indelibly stamped upon their minds. Because of these things, minds are being miseducated and moral virtues are laughed at.

Many are in the position of the Jews of Jesus' day as they accosted Him. He said to them, "If ye continue in my word....ye shall know the truth and the truth shall make you free." Jn. 8:31, 32. Their reply was, "We be Abraham's seed, and were never in bondage to any man." Jesus then said, "...whoever committeth sin is the servant of sin." There are so many in bondage mistakenly thinking they have liberty.

"I am come that they might have life and that they might have it more abundantly." Jn. 10:10. What shall it be, liberty or license?

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### **NOTICE**

The 1970 General Conference of the Dunkard Brethren Church will be held at the MEMORIAL HOLINESS CAMP GROUNDS near West Milton, Ohio June 6 through June 10.

Those who can bring their own pillows and bedding, do so. To those who cannot, it can be rented at the grounds.

Send mail to Memorial Holiness Camp Grounds.

Camp phone: Area code 513/698-4408

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It is impossible to take thy pleasure here in this world and afterward reign with Christ.

**CHRIST OUR LIFE**

It is a precious thing to meditate upon the soon coming of the Lord Jesus Christ for us; that we shall see that Blessed One in the glory of face-to-face meeting, and be at rest and at home, at long last, after our present pilgrimage. It is the kind of preciousness that "does things" to these hearts and lives of ours. It makes Him more real, and it makes our service more real. We shall be made more desirous to meet Him, and we shall be made more desirous to have others prepared to meet Him as well, knowing of the dread judgment which otherwise awaits. To think and to meditate upon this great truth — ah, beloved, there is a sweetness, a "holy-fragrance" to it, which can never be measured by anything in the way of poor, human language! But then, we are more than thankful that there is language of the heart which He understands quite well, and the Spirit Himself leads the praise of the worship. "Satisfied with Thee, Lord Jesus, is my heart; And I'm longing to be with Thee, ne'er to part; Sharing with Thyself the glory, where Thou art."

To these few lines of poetry we ought to be able to whisper, "Amen, Lord Jesus; so speaketh my heart." That is, of course, if there be a real longing in our hearts for that blessed glory day.

Some of us have a good deal of "learning" in our heads, as far as the truth of the coming of the Lord is concerned. But, alas, that which is in the head, even for right and proper doctrine, may not often be allowed to trickle down into the heart, where it belongs. A clear head, but a cold heart, is a deadly combination, and it is tragic that many of the saints appear to be encased in somewhat of a "fundamentalistic freeze." The facts are all there, in their

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place. But what a poor place, if facts be not allowed to become "acts" and speak themselves forth in the praise and witness of the heart and life! No, beloved, "learning" is not to be mistaken for "longing". It is tragically possible to know everything about the coming of the Lord, but, alas, to be a nigh stranger to the Lord who is coming. Let us be warmed, and searched if need be, by this "great divide."

I like the way the apostle words it in his letter to the Colossians. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). Here is the testimony of one who assuredly could witness to the precious truth that Christ was, in a very complete sense, his life. We are reminded of that other precious word which he gave to the Galatians: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Here is a word of deep and searching intensity; and one who can thus speak of a living and vital and vibrant relationship with the Lord Jesus Christ, surely is tuning the whole of heart and life to the gracious and glorious sound of His coming. For such a one, theology has been touched with doxology, which it must be, if there be pleasure for the Lord.

All of which brings us to this searching question: Beloved, can we say in truth, and for every details, that Christ is "our life?" It will mean more to be able to testify to that, than we could ever comprehend. And, too, it will take a good deal of the overturning and upsetting work of the Holy Spirit of God, with us, for the reaching of such a place. But then, how well to remember that for the Christians, there really can be no other life! Everything must be centered in, and radiated from that Precious One; from widest scope to smallest detail. And when we reach this deep, spiritual place, of, "Jesus only," then can we better appreciate this word of the apostle, "When Christ who is our life shall appear...."

Let us, then, be looking and hastening unto the day of His appearing. After all, if there be some loved member of our family who has long resided in a distant city and who is now coming at long last to visit and to stay with us at our home, and in our circle, shall we be content to sit by a window and merely study the time table? Or rather shall we not prepare ourselves and our home, and then hurry to the station for the gracious meeting? This of course, is but an illustration.

But this is a matter of love. And he who verily loves the Lord Jesus will be satisfied with nothing less than the personal meeting with Himself. The person is far above the program. And, beloved, let us not be "timetable" Christians, knowing so much of prophetic truth, but being so unprophetically ig-

norant of Him who is the Key, the Crux, the Climax. Let us verily love Him so deeply, that in all holy truth, He becomes our life, to the all, the full, the entire. So shall we truly love and long for His appearing, and for our everlasting rest in His Precious Presence.

—Edwin Anderson

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## GENERAL CONFERENCE

Directions to the Memorial Holiness Camp Grounds, 1½ miles southwest of West Milton, Ohio, where the conference will be held.

Those coming from the east or west by car, on Interstate 70, get off at the Englewood exit.

This will put you on route 48, head North.

Those coming from the south to Dayton, take route 48 north, to Englewood.

Now, all from the east, west and south go north through Englewood and Union to the Garland Road. This is about 2½ miles north of Union.

Turn left, go 1 mile to Jay Road, turn right; the grounds are about ¼ mile.

Those coming from the north on Interstate 75, get off at the Tipp City exit. Turn right on route 571 and go to West Milton, turn left on route 48.

Those coming from the north on route 48, go straight through West Milton.

Those coming from the north on route 127 to Greenville, take route 571 to West Milton and turn right on route 48 to the Garland Road, about 1 mile south of West Milton. Turn right on Garland Road and go to Jay Road, turn right. The camp grounds are about ¼ mile.

Those coming by plane, come to Cox Municipal Airport at Vandalia, Ohio. Call the grounds for someone to pick you up.

There is bus transportation to Dayton, and there is bus service to West Milton from there at certain hours.

Train Service is not to good at the present time.

The fastest way by train out of Chicago is to take the Penn Central to Lima, Ohio, then the Greyhound bus south. One at 8:15 a.m. that will stop at Vandalia, our closest pick up.

Other buses go at 12:10 p.m., 3:20 p.m., 8:55 p.m. but each of these go into Dayton, call the grounds.

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If you are not kind, you are the wrong kind.

## PEACE — PARIS STYLE

There was a certain man who went to his church to worship God. He met with brothers and sisters of like precious faith. He exchanged friendly greetings with his good friends in Christ on his way inside. He made his way to his seat and soon the worship service began. The congregation joined her voices together and worshiped God through song. And then a speaker arose to address the group. He spoke of peace. Peace comes through Christ. He illustrated it like this: We have the Paris peace talks and they want to talk peace. But they can't talk peace, because they couldn't agree on the shape of the table they want to sit around. And behold — the man who came to worship was reminded that it was a silly thing not being able to agree on the shape of the table.

The speaker went on to point out that peace comes through Jesus Christ. Paris doesn't know peace. They don't know what it is, so how can they bring peace? Now those were some good points.

So the church knows peace. That is a wonderful thought. If only Paris could take a lesson from us, maybe we would soon have peace. The church says she has peace. Heads seem to nod in favor that knowing Jesus means peace. They wear their peace smiles and happiness badges. The church could come to the peace table without all that silly trouble.

Some weeks later the church has her turn to come to the table. The brethren would like to gather around the communion table. They would like to partake of the symbols the Prince of Peace taught them to observe. They want to observe the taking of the bread and cup as a sign of inner peace with God. They want to wash one another's feet, showing they have peace with their fellow men.

And would you believe — there was trouble in getting together. Paris — silly we say — if they only knew peace. Now it is our turn to show peace. The man who went to worship discovered that the church wasn't so peaceful. The peace smiles and happiness badges went out of order.

There was no real problem in agreeing to come together to the table of communion. There was no problem about the way they were going to sit. The seating was fine and no one disagreed on shape of the arrangement. It was the shape of the discipline that some of the negotiators didn't like.

It came to pass that the air of peace that this certain man heard about in his church came to an end. Tension began to mount. Envy crept in. Sedition began to work. Emulation started to show. The scripture — let each esteem

the other better than himself — was practiced in reverse. Fingers pointed at each other. It's your fault, you said so and so.... therefore I can't go to communion.

And so after a while some of the peace loving brethren manage to gather at the table and take communion and share peace among themselves. But some of the loudest voices of peace walked out.

Now this is all too familiar story to most of us. It sounds like stories we hear among brethren from east to west. It seems to strike each congregation of believers sooner or later. Why not do all we can to avoid this worldly like peace among ourselves? To be at peace with God we must be at peace with man. To be at peace with man requires rejection of our self exaltation and brings us into subjection to others as considering him the better brother.

The Paris peace talks—silly. But wait again, who learned from who? Did Paris take lessons from us? And now we see their wrong. Maybe we should pitch our peace song on a lower note and find a higher key for our works tune. The world would rather see peace than hear peace.

And the certain man went away sad, for he has still not seen peace. Peace — we have it or do we? Sounds like it's peace Paris style. Shame on us!

*Simon Schrock, 4614 Holly Avenue, Fairfax, Virginia*

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## OBITUARY

Iva Mae Christiansen was born December 31, 1900 in Kansas. She was the daughter of the late Samuel S. and Alice Garst.

In 1901, she moved with her family to California, where she had lived for 69 years. In 1959 she moved to the Modesto area, where her home had been for the past 11 years. On January 30, 1970, she passed away at the hospital in Standford, California, at the age of 69 years and 30 days.

She leaves her husband, L. F. Christiansen; one daughter, Cheryl Christiansen of Modesto, California; also one sister, Nina Price of Lakeport, California and one brother, S. J. Garst of Modesto, California.

She was a member of the Dunkard Brethren Church. Bro. Hayes Reed had charge of the services at the Salas Brothers Chapel at Modesto, California. Burial was at Fresno, California. Brother Ora Skiles had charge at the grave side.

Sister Iva was faithful in church attendance and was a wonderful example of patience in her suffering. She will be missed by all of us.

Sister Edyth Kline, Correspondent

## COMPENSATE!

People often speak to us in harsh condemnation of what they term unbecoming conduct on the part of fellow Christians, especially of someone in a position of leadership. While this experience may be embarrassing, and one which demands much tact, it is also an opportunity for very effective service to the speaker or to persons listening.

The strangest feature of the situation is that such critics are prone to claim that the inconsistency (or supposed inconsistency) of the person in question excuses any pet shortcoming of their own!

Not a few declare their intention to follow the reprobated example, saying frankly: "If so and so can do that, I will too." Others profess to take "so and so" as justification for absenting themselves from church, failing in financial support and otherwise defaulting on their own known duty.

The charge is a common enough one that we should arm ourselves for it in advance. For several reasons we should indeed have a variety of armament ready! It is grave disservice to allow our silence to appear like agreement with the speaker's line of reasoning. For the moment our belief in the truth or falsity of his charge is quite beside the point. That deserves saying without equivocation.

There should also be some word concerning each one's personal responsibility to God and our fellow beings, regardless of how some neighbor measures up to his. It is best when we can lay tongue to such phrasing as stirs to honest thought without resentment, but there is no kindness in being too fearful of giving offense.

If we feel that the person criticized has been misunderstood, it is right to explain this; and request that the complainer state our view of the matter if he hears it under discussion. More often there is no need to express an opinion as to the person's guilt or innocence. Quite aside from that, the case evidently serves as somewhat of a stumblingblock in the community. This was candidly acknowledged by a woman to whom her neighbor complained about certain things a popular teacher was known to do.

"I'm sorry she sees fit to do that way," said Mrs. Blank. "I do not understand why or feel called upon to discuss the subject with her, but none of us is perfect yet. If that practice troubles some people, it is the more reason for heed to all our words and conduct. How can we compensate so well that the world will get a clear Christian testimony strong enough to offset the seeming inconsistency?"

The critic did not like this, but Mrs. Blank held serenely to her point.

Taking a similar attitude lifts the problem above gossip and presuming to judge another. It gives the searchlight a wholesome swing back on ourselves!

No fellow being's faults justify wrongdoings in us. On the other hand no inconsistencies of prominent persons can spoil the influence of faithful Christians. Let us be busy compensating for whatever has earned disapproval. Both the reflex and community effect will be good even if everybody is not transformed through the contagion of well-doing. Frank urging of this constructive remedy should at least moderate censorious tongues.

—Mary S. Stover

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### WHAT IF IT IS TODAY?

If Jesus Christ were to come tonight to take His born again believers out of this world, would you be among those left behind to believe a lie and be damned? Jesus said, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, And knew not until the flood came, and took them all away; so also shall the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. ...Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:38-41, 44).

How can you know you are ready? Is there any way man can be certain of salvation? God's Word tells us there is and God wants us to know. The Apostle John wrote, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11-13).

Have you ever asked Jesus Christ to come into your heart to be your Saviour? If you have, you have eternal life and are saved, for He promises, "I will never leave thee, nor forsake thee" (Heb. 13:5). Once you have been saved, Jesus Christ will keep you saved, for He has been charged with this responsibility by His Father. He Said, "...him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:37-39).

We can't save ourselves, nor can we keep ourselves saved but Christ will do it all. What can we do? If the end of the age is near, do we have any responsibility other than getting right with God and watching for his return? If all these things are prophesied, why should we worry? If we oppose communism and world government and the one world church when they are prophesied, aren't we really opposing God's plan for this age? These are attitudes assumed by many sincere born again Christians. But they are not Biblical positions for the end age.

In I Thess. 1:9, 10, the Apostle Paul outlines man's responsibility to God for every age. Paul shows that man is to turn "...to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." There is only one way to God and salvation for the Jew or Gentile and that is by believing the Gospel. The Apostle Paul wrote, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Rom. 1:16). "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved...how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4).

Salvation is a gift from God. Anything which keeps you from asking for it and receiving it by faith is an "idol" from which you need to turn. God saves those who believe so that they might serve Him, the true and living God. We serve Him as we "...render to Caesar the things that are Caesar's, and to God the things that are God's." Born again people who have turned to God and who are serving Him daily can watch and wait with joy and anticipation for His Son from heaven. They have the Lord's promise that they will be delivered from the wrath to come. The troubles of this age stem from born again Christians who are complacently sitting back watching for Jesus to come. They have decided that since the end of the age is near, no revival is possible. Satan has also convinced them that to fight communism, one world church, and the apostate church is to fight God's plan for the age. They go wrong three ways, the end of the age seems near but is not certain.

For over two thousand years men have looked for the imminent return of Jesus. In Thessalonica men became so certain that Jesus would return before winter that they failed to plant their fields. Paul was forced to warn them, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10). Jesus commanded

that we continue to work. Before He went to heaven, Jesus told his followers to "occupy till I come." "Blessed is that servant, whom his lord when he cometh shall find so doing" (Luke 12:43).

The only thing which has kept Satan from carrying out his program for world domination during the last two thousand years has been God's Holy Spirit working through the believer's life to restrain him. Paul told the believers at Corinth, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). This judgment has nothing to do with where the born again believer will be in eternity. That is settled, once and for all, when he trusts the shed blood of Christ as the satisfaction of all punishment due for sins. Jesus promised, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

If you are a born again believer, what would happen if he came today and you had to stand before His judgment seat? Ask yourself how many of your friends, relatives, children and loved ones would be left behind to worship the anti-Christ because you didn't care enough to preach, plead, and pray for their salvation? How would you explain to the Lord why you never let His Life show in yours? Why did you never show on the job, in school, or in the neighborhood that you were indeed "a new creature in Christ?" Has what ever witness you had as a Christian carried very little weight with the unsaved because you never showed you were different? If you have refused to obey God's clear scriptural commands to come out of an unbelieving church which no longer preaches the whole counsel of God, how will your excuses sound in His Presence? These are some of the things we are to "render unto God." We will also have to answer to Jesus Christ for the things we were to "render to Caesar."

May we prove faithful ever "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

—Bro. L. A. Shumake, Louisa, Virginia

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His heart cannot be pure whose tongue is not clean.

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A child of God can see more on his knees than a philosopher on his tiptoes.

## NEWS ITEMS

### *BRYAN, OHIO*

The Pleasant Ridge congregation plans, the Lord willing, for their Communion services May 2 and 3. Services begin at 10:30 Saturday morning, services Saturday afternoon and Communion Saturday evening, services Sunday. Come and enjoy these services with us.

Ruth Kleinhenn, Cor.

### *GRANDVIEW, MISSOURI*

The Grandview congregation expects to hold thier spring Lovefeast, the Lord willing, on April 25 and 26. We wish to extend a welcome to all brethren and sisters to enjoy these services with us, especially the ministering brethren.

Lola Rushchaup, Cor.

### *WINTER HAVEN, CALIFORNIA*

The Winter Haven congregation met for council February 8. Song No. 673 was sung after which Bro. Milton Cook read Acts 15. Our Elder, Bro. Ora Skiles then took charge. All business was taken care of in a Christian manner. Services were concluded by singing No. 81.

Sis. Dora Spurgeon, Cor.

### *PLEASANT HOME, CALIFORNIA*

The Pleasant Home congregation was made to rejoice on February 8, when David Walker was baptized. The following Sunday, February 15, we again went to the water side and Dale Newman was baptized. May the Lord bless them both richly.

Sister Edyth Kline, Cor.

## RELIGION

Religion should be a part of everyone's life: our thinking, our words, and our deeds. It should not be like a garment that can be put on and taken off or laid aside at will. It should be a vital part of our lives. Some people take their religion with them when they leave home, others leave it at home. To me, dear ones, this is not true religion for they have a form of godliness but deny the power thereof. If we have our religion within our souls we will have a desire to go to church regularly and speak to lost souls about the Christ who died for us. Religion should be our possession for there is a vast difference between possession and profession. If you only profess religion you can leave it when you leave the church house, you may not carry it with you; on the other hand if it becomes part of your possession you have it within. It goes with you in your business and every where you go. Christian people will not be found at worldly places where they cannot take Christ with them, or where he is not present. These are they who are seeking a higher plane in life and the inheritance that fadeth not away. He that belongs to Christ and has the indwelling of the Holy Spirit will show to others the way.

Many times I look back on my childhood days and remember a preacher that came to our home. He stayed over night and preached the following day at the church. An impression was left on my tender mind that has never faded away; how I longed to be like him! I probably could not remember what he preached about, but he left that indelible stamp upon our mind. Many things can come and crowd into our lives, but when we have that stamp upon our minds, it is never crowded out.

I well remember the one who assisted us to mount the steps and accept the Lord Jesus Christ. Sacred memories are recalled many times of those visiting our home. How we looked forward to their coming. The love of Christ seemed to dwell in their hearts as it shone out when ever you met them. Thinking back to the pioneer days, I wonder how the people forged ahead. They never seemed to worry but always trusted the Lord. Money was scarce, workers were few and times were not easy. Meeting houses were one room, about thirty-five by forty feet. They were built with little aid from outside the membership. Many times the members had very little cash; never did they depend on other churches for help. The brethren took their axes and week after week prepared timber to put up a neat building. If we had the desire and the courage of these dear ones we would have more congregations today. It is true today, where the will is strong, a way will be found.

Many years ago, it was often said, "A Dunker's word was as good as his

note," and believe me his note was above question. Tell me, do the Dunkers still maintain that reputation? There was a lady who purchased an item at a store and found she lacked a nickel of the purchase price. She asked the clerk to hold the item until the next day. He said, "Lady, you forget the nickel and take it," but the next day she returned with the coin. He accepted the money with these words, "Lady, you'll go to heaven when you die." This was a Dunkard lady.

I have heard stories that different merchants told of early Dunkard people. In ordering supplies for churches, they wished to leave a deposit but were told, "You Dunkards may have the whole store if you want it, without giving any security." What has happened today, can this still be said of our people? If no, something is wrong! This reputation cannot be built up in a day, nor a year. It showed years of upright living, honest dealing, and prompt payment of our obligations. I feel since the Dunkard Church has this record it behooves every congregation to see that merchants of today, as well as those of past years, have no reason for changing their opinion of Dunkard honor. Let us remember we are looked upon to maintain this reputation. Through you and I they interpret the Christian religion.

"You are writing a Gospel, A chapter each day, By deeds that you do, By words that you say, Men read what you write, Whether faithless or true, Say brother, what is the Gospel according to you?"

In our religious life there are secrets some fail to discover. Never be one to set your mind that you could not change. Ministers of our early childhood days felt their time belonged to the Lord. It is a sad mistake to suppose that only learned speakers can preach the gospel. We find today too much polish and beautiful language although this might have its place in the worldly churches. The common people heard Jesus gladly; He used language they could understand. When the message comes through the Holy Spirit, the people are ready to receive it. We will all agree that years have taught us to appreciate the priceless heritage we received from our Dunkard homes. The early training means a lot to each of us as we come in contact with all classes of people. In our homes of years gone by, you would find those basic family virtues that produce clean and strong characters in the children. Self control, and above all obedience to parents regarding the law and reverence toward God were so implanted in our early life that we grew up to be law abiding. We should all have this desire to establish the same kind of home, a Christian home. None of us desire to get away from this fine Dunkard training.

Again, we are thinking of those sainted ministers of years gone by and their soul stirring messages as they fell from their lips. Although they are with

the Lord, yet it seems we can hear them speak; their hearts always overflowed with love as they sang, prayed, and talked of the blessed Master. They could not have left us with richer blessings or with more earnest pleadings to live a holy life. Their appeal to sinners brought conviction to their souls. Worldly pleasures appeared not to satisfy as they portrayed the glories of a holy life. Many hearts were stirred as they sang and preached of judgment; sinners felt the desire for forgiveness and came to Christ. You could see the great emotions they stirred in the hearts of each one present and the joy on their faces as they spoke in a sweet voice about the love of God. Telling them how Jesus could save their souls and comfort their troubled hearts.

Let us not be as Jonah and try to escape when God calls, but let us gladly accept him and take up His cross and follow all the way. People today say sermons are too long. Many times, years ago, the sermons lasted for a full hour and yet the people did not become weary. They say Brother J. W. Stein preached the longest sermon on record, lasting four hours, with the people listening to the end. I wonder what would happen today. Would our churches be empty next Sunday?

We have lost some of the desire they had to hear the word of God. We read that we are to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. If these words were needed when Peter wrote, they are needed today. So many that should be strong in the faith are still babes and remain so throughout life. We must pray and search the scriptures, then we will know that we are saved by grace through faith. Each one of us must work out our salvation with fear and trembling. We live in a day in which many believe that God is dead, that there is no God. But I know there is a God. He is my friend and your friend; my Father and your Father. If it were not for my faith in Him and my experience with Him, I could never go through all the trials that come each day. After the Damascus experience Paul never got away from Christ. I am sure that was the reason he could write those mighty and wonderful epistles. He and his Lord were constant comrades. Enoch walked with God as well as many others. When you and I and the Lord walk together this world will be a better place to live.

—Sister E. M. Alltus, Modesto, California

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God honors no drafts where there are no deposits.

The cross is easier to him who takes it up than to him who drags it along.

## CONVERSION AND SALVATION

There is a doctrine taught by religious teachers which teaches that convicted sinners are saved by the outpouring of the Holy Spirit before baptism. They teach that there were certain Bible characters in the early church who were thus saved and therefore we are saved in that manner today. To this doctrine we take issue.

First, let us carefully meditate upon Bible conversion of the soul to Jesus Christ who is our only Saviour. Second, does the Holy Spirit save us and what is His mission in this world? Let Christ's Word be the answer. Jesus said the mission of the Holy Spirit would be as a Comforter to those who were saved, those who follow Jesus, those whom His Father called and whom He Himself had chosen. John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

What is the difference between conversion and salvation? There are those who point to Cornelius' conversion and say he was saved by the Holy Spirit without baptism. Let us consider the words of the Apostle Peter as he relates his experience and vision upon the house-top. Acts 11:7-14, "And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me." Another mission of the Holy Spirit is to lead, to guide the follower of Christ. John 16: 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." So it was with the Apostle Peter, "And the Spirit bade me go with them, (Peter had received the Spirit before this) nothing doubting. (He was being led by the Spirit). Moreover these six brethren accompanied me, and we entered into the man's house: (meaning Cornelius' house) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved." He we see that the Holy Spirit did not save Cornelius. Yet the Spirit was both directing and leading Peter who was

saved. The Spirit was also speaking to Cornelius, who was unsaved, through a vision of an angel calling him to conversion to Christ. Cornelius was to be saved, not by the Holy Spirit but by the words that Peter was to tell him. The Spirit did not purify Cornelius' heart. The Word would do that by his hearing it and by his turning to faith. Hearts are purified by faith.

Let us now turn our attention to Acts 15:7-9, at the time of the Jerusalem Conference. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; (Jews) And put no difference between us and them, purifying their hearts by faith."

Faith cometh by hearing the gospel. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ...So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:12-14, 17). The Holy Spirit is not given specifically for the purifying of the soul but to lead and guide to the Word, through obedience of faith unto purification. I Peter 1:22, "Seeing ye have purified your souls in obeying the truth (both Christ and His Word is truth) through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Hence we purify our souls by obedience to the Word of Truth.

We are not converted, only convicted, by the Spirit. It is the Word or God's law that converts the soul. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. 19:7). What is conversion? It is a change of mind or attitude toward God. A change from something to something else. A change from the law of sin to the law of righteousness. The Spirit was not given for the remission of sins. Adherance and submission to the Words of Christ and His Gospel, through faith in His blood and through obedience, brings remission of sins. In Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We are not saved by the Holy Spirit but by Jesus Christ, through the gospel, through the Word which is Christ. "Then Peter said unto them, (unbelievers) Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Note: Before the conversion of Cornelius, the apostles had preached only to their own Nation, the Jews. Peter was convinced by a great miracle that he should go to the Gentiles. See Acts 11:1-8. When he started out on his mission, he took with him six Jewish brethren, but these six were not convinced that the gospel should be preached to the Gentiles. Yet Peter had preached on Pentecost day that the promise of remission of sins is "...unto you (Jews) and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

For Peter to convince these six Jews was, without doubt, the purpose of the outpouring of the Spirit at the house of Cornelius. As we have called to the readers attention that Jesus told his disciples the Spirit will guide you into all truth. Yet we believe that Cornelius did not receive the Spirit for that purpose as Peter did. If he did, where was the necessity for Peter to preach the truth to him concerning his salvation? We think the Spirit did not preach the gospel to Cornelius independent of Peter. We have shown that Peter said in Acts 15:7, "...God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Therefore it is evident that the Spirit did not fall on Cornelius to give him faith, nor to teach him what to do to be saved. Peter was to do that. Since it was not to give him faith but faith was to come by hearing words from Peter. Then it was not to save him for he could not be saved without faith. See Heb. 11:6. Also faith comes by hearing God's word, therefore the angel and Peter declared he was to hear saving words from the Apostle.

Paul says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto Salvation to every one that believeth: to the Jew first, and also to the Greek (Gentile)." Rom. 1:16. Let us notice the following scriptural facts concerning our conversion and salvation. The Holy Spirit is not the gospel and does not save, for the Spirit is not the power of God unto salvation. Christ's ministers preach the gospel, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Jesus prayed for all who believe on Him through their word. See John 17:20. This refers to His ministers, the words of the ones whom He has chosen. As His disciples preached the gospel and as Jesus prayed for all who believe through the gospel, hence the gospel is "the power of God unto salvation."

Man is saved by faith and faith comes by hearing the word of God, and

the outpouring of the Spirit is not words. Consequently we know that faith and salvation is not by the outpouring of the Spirit. These come by believing and obeying the word. Therefore the outpouring of the Spirit was not to convert Cornelius, for "the law of the Lord is perfect, converting the soul." The one to be saved had to be converted (changed), submissive to the voice of the angel before God would save him. So it is with sinners still, they must hear the voice of God through conviction of their sins and through the call of the Spirit. Then the Word saves them for the gospel is the power of God which saves. "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted (changed) and I should heal them" (Acts 28:27).

Peter was to tell Cornelius what to do to be saved, just like all preachers should tell sinners. So Peter tells him he must work righteousness before God will accept him. As righteousness is in the gospel and the commandments of God are righteousness, then he tells him that he must obey the gospel before he can be saved. Whatever Peter commanded him was a command of God for he preached the gospel. Just as the angel told him, Peter would tell him words whereby he should be saved. Peter told him he must work righteousness to be saved; whatever Peter commanded him to do was a work of righteousness and necessary to salvation. Therefore Peter commanded him to be baptized in the name of the Lord. Beyond a doubt he had to do that before the Lord would accept Him.

Let us sum up what we have written. What was the purpose of the Holy Spirit? This is the only instance of it being given in the Bible before baptism and was given to convince Peter and the six Jews with him that the Gentiles were to receive the gospel and salvation through Christ with admittance into the church. The Jews did not believe this therefore it took this miracle.

In conclusion let the reader remember that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

—Bro. Wm. Root, Great Bend, Kansas

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### "LITTLE FOXES THAT SPOIL THE VINES"

In the Song of Solomon, chapter 2, verse 15, we have these significant words: "Take us the foxes, the little foxes, that spoil the vines." This is good advice to any vineyardist, for animal marauders can do a great deal of damage to a vineyard or garden, as many amateur gardeners find out, when rabbits, moles or other small animals get busy. The trouble in the vineyard seemingly

was that the baby foxes found their way through the hedge and ate the tender shoots and blossoms, thus ruining the crop just as effectually as if some larger animal had come in and played havoc among the vines.

The spiritual lesson is that often seemingly small things can do great damage to our spiritual lives, and since we think they are small we are not on guard against them and are often unaware of the harm which they do to us. Let us notice some of the "little foxes" that creep in unawares and then stealthily work to do us spiritual harm.

Prayerlessness. —It is so easy to neglect the hour of prayer, that, often before we are aware of it, we have lapsed into an almost entire lack of prayer or have become so stereotyped and formal in our prayers that they mean little to us and are not honored of God. We must never let up in our vigil against this seemingly little thing that can do us great spiritual hurt.

Neglect of Bible Reading. —We are all agreed that a devotional reading of the Bible is of great value to us, and probably most of us find also that we can almost entirely neglect such reading unless we are on our guard. It is not enough to study our Sunday school lessons and to follow the daily readings. We need to read the Bible consecutively and devotionally. Many people have found blessing in reading it through once in a year; but the main thing is to have systematic plan and then to work that plan.

Levity. —One of the things that Christian people often allow to hinder their spiritual development is undue levity in their conversation and deportment. The Bible condemns in strong terms the use of "idle words" (Matt. 12:36) and counsels us to use "sound speech, that cannot be condemned" (Tit. 2:8). It also warns against "filthiness" and "foolish talking and jesting, which are not convenient" (Eph. 5:4). It condemns foolishness time and again, in both thought and word. Pro. 15:2; 24:9; Mark 7:22, 23. On the other hand it counsels us as Christian people to be grave and sober-minded. Tit. 2:2-6; I Pet. 4:7; 5:8.

Evil Speaking. —It is very easy to indulge in speaking unkindly of others and to become somewhat of a gossip, even unconsciously. On this point Paul is very emphatic and gives us sound advice when he says: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers....Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:29, 31). So it is very important that we watch not only our words, but our thoughts, so that we may refrain from speaking evil of others.

Envy and Jealousy. —There is a difference between these two, but they are related in that they both produce a feeling of ill will toward others. Envy

looks with inordinate desire upon the things or achievements of others; while jealousy looks with suspicion upon the motives of others relating to things which are in our possession. Envyings are strongly condemned by such scriptures as these: "Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 5:26); "For where envying and strife is, there is confusion and every evil work" (James 3:16). The evil effects of jealousy are also brought out in the Scriptures: "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Song of Solomon 8:6).

Indifference and Coldness to Spiritual Things. —This can come over one as gradually as creeping paralysis, but it is more to be dreaded because it affects the spiritual health instead of the physical. It is usually caused by an increased interest and absorption in worldly things, and is warned by Jesus in one of His parables when He says that people become "choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

We have enumerated a few of the things that many people consider of rather minor importance, and therefore can be classed with the "little foxes, that spoil the vines;" but like the foxes, they come stealthily, almost before we are aware of what is taking place, and then when they have a foothold in our lives they do us great damage. The list might be extended considerably, and maybe the reader will want to make his own additions to the catalogue, but the things which have been enumerated should cause us to do some serious thinking and to make a careful self-examination of our motives and actions. If we are not making the spiritual progress that we would like, if our lives are not bearing fruit as we think they should, we had better be on a lookout for the "little foxes" that make their way into our lives quite surreptitiously, but which once they have gained entrance may do untold damage.

—Selected from Christian Monitor

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### THE LORD'S DAY IN THE LORD'S HOUSE

The story is told of a man who had formed a habit of staying at home on Sunday morning.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He became interested, too, in his Sunday paper, so he gradually dropped off going to church. His wife went regularly, and sometimes the children.

One morning, just after his wife had set out, he was comfortably seated reading the money article, when he overheard his boys talking. Said eight year old Willie, "When you grow up, shall you go to church as mother does or stay at home like father?" "I shall do neither," said the older one, decidedly. "When I'm a man I shall be on the road Sunday and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men and drifting into a godless, reckless life, and of himself, in his old age, reaping the fruit of his self-indulgence. Five minutes after, he was rapidly walking toward the church. When the service was over, his wife coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in the pew, and all the rest of the day there was a kind of peace about the home that reminded him of his boyhood days in his father's house. And who will say that he was the less fitted for another week of business life by this share in the services of God's house, instead of staying at home all Sunday to rest? For the sake of your children, if not for your own sake, always be found at the Lord's house on the Lord's day.

—Selected

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### **OBITUARY**

Sister Phebe N. Fiant, widow of Bro. Elmer Fiant, was born February 12, 1879 in Franklin County, Indiana to William H. and Mary McWhorten Neptune. She departed this life on February 26, 1970 at the Dettmer General Hospital, Troy, Ohio, at the age of 91 years and 14 days. Her husband and one daughter preceded her in death.

She had spent most of her life in Fayette County and Connersville, Indiana. She was a member of the Dunkard Brethren Church at Eldorado, Ohio. She attended services as long as health permitted and remained true and faithful to her vows to the Lord.

She leaves to mourn her departure one foster daughter, Mrs. Alma Balser of College Corner, Ohio; two nieces and two nephews; several foster grandchildren and many friends and neighbors.

Funeral services were conducted at the Thompon-Brown-Urban Funeral Home in Connersville, Indiana on Saturday, February 28, 1970 at 2:00 p.m. Elders Herbert Parker, George Replogle, and Paul Blocher had charge of the services. Burial was in the Springerville Cemetery.

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James S. Kegerreis  
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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## GLORIOUS RESURRECTION

There was darkness — O what darkness,  
When the LAMB of GOD was slain;  
And the earth quaked — O such quaking,  
When the veil was rent in twain;  
And the hearts that loved were breaking,  
As His form was borne away  
To the tomb within a garden,  
On that great Passover Day.

There the watching stars, like God's eyes,  
Through the nights their vigil kept;  
Silence brooding, O so deeply,  
While the drooping willows wept;  
Thrice thro' nature's gloom and darkness,  
As the keepers stood their guard,  
Hushed the breezes' gentle murmurs,  
Keeping their own watch and ward.

There was quaking — fearful shaking,  
When the mighty angel came;  
There was brightness — dazzling brightness,  
Countenance of living flame;  
And the triumph — Shout the triumph,  
See — the stone is rolled away:  
JESUS LIVES — the tomb is empty,  
Glorious Resurrection Day.

—Selected

1908 A.D.  
Bible Monitor

## THE DAY IN WHICH TO REJOICE

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118:24. Truly, we should regard each day given unto us as the day which the Lord hath made. As we arise in the morning refreshed, to begin the duties of the day, we resolve to make this a better day than the day before. But alas! How often, before the day is done, we feel that somehow we have failed! But then God has given us another day in which to improve and in which to rejoice.

Then there are other days, special days, God gives us in which we greatly rejoice and are glad. One such is the day on which we commemorate Christ's birth. We are made to rejoice greatly in God's love for mankind, expressed in the giving of our Lord and Saviour, that we might have life and that we might have life more abundantly. Truly, this was the day which the Lord made.

Another most important day which the Lord has made is the day on which our Saviour voluntarily went to the cross and gave His life for our sins. Indeed, it was a day of sadness as His loved ones and friends watched. Yet out of the darkness of that day has come light and much rejoicing.

We feel that the Resurrection Day best fulfills the true meaning of our text. What a day in which to be glad and rejoice! The day of our Lord's birth means much to every Christian as does the day of His death. But the day of His Resurrection is the happiest time of all. Christ came and gave His life for our sins; yet without the Resurrection we could not expect to obtain eternal life. "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19.

Yes, this day is the day God has made, It is a day of hope, "That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:7. It is a day of freedom, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. It is a day of gladness.

In contrast to this day is the day in which wicked men nailed the Son of God on the cross. It was a day of darkness, a day of sorrow and despair. This too, was the day the Lord had made but it became man's day in which wickedness seemingly gained the ascendancy over righteousness. Judas betrayed Him, His disciples forsook Him, His own people sought His death. How sad it was that His friends and followers turned away and some even stood afar off. Yet we read in the Word that it is possible to crucify the Son of God afresh, when there are those who taste the Good Word of God and

then fall away.

Thanks be unto God that in so many ways light follows darkness, that God's day follows man's day. This was true in the Creation. We read that "...darkness was upon the face of the deep. And God said, Let there be light; and there was light." Then there was spiritual darkness before Christ's Advent in which God had but little communication with His people, Again, as Christ hung upon the cross, the sun was darkened and darkness was over all the earth for three hours. We believe there shall be great spiritual darkness in the world before Jesus, the Light of the world, returns. Thanks be unto God that His day followed our day. This day announces to all the world that death has been defeated, that Satan's power can be broken and that death is not the end.

There are many cynics and sinners who have had many troubles and sorrows in life. How they need to know the true meaning of this day! They need to know that "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." They need to know the grace of God, that "Where sin abounded, grace did much more abound." Rom. 5:19-20.

We see much about us that is heart-rending. Perhaps we are inclined to think that evil rules the day. But the Resurrection declares that righteousness, decency and kindness are stronger than sin, human corruption, and violence. This day is our defense against all that is past as well as all that the future holds. "This is the day which the Lord has made; we will rejoice and be glad in it."

#### *BECAUSE HE LIVES*

Because He lives, I too shall live;  
The same life quickens me  
That held His Spirit all secure  
Above the death-bound Tree.

Because He lives, I cannot die.  
Death signifies no loss;  
My soul shall know no spirit-change  
Because He knew the cross.

Because He lives, His Cross transmutes  
Death into life, for me;  
And failure, fear, disease, and death,  
Love crowns with victory.

## THE INFALLIBILITY OF THE HOLY SCRIPTURES

### *Part One*

By whose authority came the scriptures? For one to deny the infallibility of the Bible is to deny the existence, as well as the pre-existence of Almighty God. The Bible from cover to cover gives repeated testimony of the divine creative power of the eternal Godhead: Father, Son and Holy Spirit, but giving the Son the pre-eminence. Our first text is found in John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Also in verse 14 we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Paul received his gospel from Christ and wrote by inspiration concerning Christ's power and authority. He wrote in Eph. 1:19-23, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

Christ acknowledged his power and authority for He came teaching, as one having authority and not as the scribes. Will we hear Him? Matt. 28:18, "All

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power is given unto me in heaven and in earth." Hence, Christ is the inspiration of the Holy Scriptures. To deny the inspiration of the Scriptures is to deny Christ. If we deny Christ He will deny us before His Father and the holy angels. Therefore we will be lost.

Christ sanctioned and authorized all scripture. II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." You may say, that was Paul who said that, but how do we know that his (Paul's) word was true. Christ gave his apostles revelation of the scriptures by the Holy Ghost to write the Scriptures. Gal. 1:11, 12, "But I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." Again in I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Paul received the Word of God from Christ, which was handed down from God, and spoken to us by His Son Jesus Christ. Heb. 1:1, 2, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Also Heb. 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." We see by all these scriptures that Christ is the author of the Holy Scriptures as well as our salvation. He is the author and the finisher of our faith.

He sanctioned the Old Testament or rolls, which compose our Bible. Mark 12:24, "And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God." Remember, He spoke these words long before the writing of the Scriptures in one volume, as we now have it in our Bible. It was written by God's prophets as He spake to them. It is shown by Luke 1:68-70, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began." The Apostle Luke was a holy man and he surely knew the Word of the prophets and could write this by inspiration from God.

Can we doubt that the Old Testament was inspired of God? We are told by history that the Jews divided the books of the old testament into three

divisions: the Law, the Prophets, and the Writings. This three-fold division comprised the whole of the Old Testament, numbering twenty-four books according to the Jewish reckoning. Those twenty-four books correspond to or are parallel with the thirty-nine books found in our English Translation, the King James Version, from the Hebrew and Greek. Before going farther concerning the inspiration of the Scriptures, let us notice the ancient version of the Bible and Christ's sanctioning of them.

The first translation of an ancient version of the Holy Scriptures we know anything about was the Septuagint Version of the Old Testament Hebrew Scriptures translated into the Greek Language. This was made at Alexandria about 285 B. C. Of course we have reason to believe they were not in one volume, yet no doubt they were the Scriptures which Christ endorsed so frequently. Peter mentions those same Scriptures. Acts 1:16, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was to guide them that took Jesus."

Christ and the writers of the New Testament frequently referred to the prophets, concerning what was happening in their time. II Sam. 23:1, 2, "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high; the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue." The question in our mind, Which translation of the Bible is the true inspired version of the Holy Scriptures? For my part I would choose the volume which has stood the test from the time of it's translation to the present day, the King James Version. We learn from history that man has tried, that is the devil working through man, to destroy it and could not. Remember that the King James Version of the Bible has had much competition. Many competitive volumes and some in recent years have been published.

If in the Bible, the Word of God, we have no infallible standard of truth, we are at sea without a compass. If the foundations of Christ and His Apostles be removed, "...what can the righteous do?" (Psalms 11:3). Who is trying to destroy those foundations? It is the old serpent, the devil.

Let us note the Canon of Scripture. We have sixty-six books in our Bible, called our Scriptural Canon. These were not and should not be arbitrarily decided upon through the authority of some church council in the early centuries of the Christian era, but as inspired by Christ and His Apostles. No, we believe the Holy Spirit inspired every word and meaning of the sixty-six books.

Let us observe in the Apostle Peter's writing, II Peter 1:20, "Knowing this first, that no prophecy of the scriptures is of any private interpretation,"

In his day the one volume had not been written, which includes the New Testament. Yet, are his words not true? It is wrong to suppose that the Bible derives any of its authority from the endorsement given it by any denominational church head. Yet Christ authorized a Church which is His Body and of which also He is its Head. He established a Church of believers; they are not a man-made organization or denomination, but a Spiritual Building of His own authority.

The Church of Jesus Christ has authority not given by men, but by Christ. The Church has authority for her faith and practice given her by the inspired Scriptures. Therefore the Bible is not an authorized collection of books, but a collection of authorized books, the Word of God. What do we mean when we say that men did not authorize the Bible or decide what books were inspired and what were not? The Apostolic Church recognized the Scriptures, as such, immediately when they were written, being inspired by Christ and the Holy Spirit. The early Church fathers collected and gathered together the writings that had already been recognized from the beginning by God's people and inspired by God Himself. The Holy Spirit moved holy men of God to write the inspired Word of God, both the Old and New Testaments. We also believe it was the Holy Spirit who guided men of God in bringing together the infallible, inspired writings into one volume.

Jesus said in Matt. 23:34, 35, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Here, Christ endorsed the whole of the Old Testament when rebuking those murderous scribes and Pharisees. Abel's murder is recorded "where"? In Genesis, the first book of the Bible. The slaying of Zacharias, found in II Chron. 24:20-21. We are told that this Book is the last Book of the Old Testament, in the Hebrew. So when Christ said, "From the blood of righteous Abel unto the blood of Zacharias," He endorsed in one all-inclusive statement the entire Old Testament from Genesis to Chronicles. Or as we would say, as recorded in our authorized King James Version, from Genesis to Malachi, as being inspired by God Himself.

In our next article, by the help of the Lord we shall study, "The Three Divisions of the Ancient Scriptures, by the Jews.

-Bro. Wm. Root, 1612 Morphy St., Great Bend, Kansas 67530

## CHURCH

In Matthew 16:18, we read, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Also Paul tells us in I Cor. 12:12, 13, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body...." So His beloved Church can be one body with many members. It could be called a vine with many branches. Christ was the Author of the Church. The true Church is a spiritual reality depending wholly upon the grace of God. Also, we read in Hebrew 12:23, of the church of the firstborn, which are written in heaven. The Church is the body of Christ, the Bride of Christ, and He is the Lord of the true Church, it being founded upon the Gospel of Jesus Christ. Let us as members of this church follow closely that we can help to keep it pure and spotless.

Its creed is the New Testament. It was founded upon a firm foundation, "for other foundation can no man lay than is laid, which is Christ Jesus." War is forbidden, Jesus tells us, "...for all they that take the sword shall perish with the sword." Matt. 26:52. We must be peacemakers, for as a church, the body of Christ's followers, we know it is wrong to take the life of an individual. We are commanded not to kill. Therefore, we know war is of this world. We live in this world but we as children of the most high must keep ourselves separated from the things of this world that destroy. We know it is inconsistent with the teaching and the life of our Blessed Lord. Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He is our guide and pattern. Let us as members of the body of Christ try to follow our guide and the pattern he has laid out for us by serving to the best of our ability. Let us feed the hungry, visit the sick and shut in, do good to those that despise us. Always manifesting the spirit of the blessed Master. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." I Cor. 13:12.

Let us keep our lamps shining bright, looking forward to the day, when we shall see our Blessed Saviour as He is. We shall know Him by the prints of the nails in His hands. May the grace of the Lord Jesus Christ be with each of you until He sees fit to say it is enough. Then we shall receive a crown of life that fadeth not away.

—Sister E. M. Alltus, Modesto, California

## THE GREATEST NEED OF THE HOUR

### *Part One*

A new commandment I give unto you, THAT YE LOVE ONE ANOTHER; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:34-35).

Above everything else in our religious claims, we want to be recognized as the true followers of Christ; sparing no cost in time, money, or travel to prove it, to the exclusion of all else. But here Christ has set forth a perfect pattern — FLAWLESS, standing the acid test for all time. This beautiful new commandment is to all the world, and we are to preach it to all nations, down to the last creature (Mt. 28:19, Mk. 16:15). Though heaven and earth shall pass away, Christ's words will never pass away (Mt. 24:35).

The garment that Jesus clothes his church with (John 13:34-35), can never be confused with the opinions of men. Why call ye me Lord, Lord, and do not the things that I say (Luke 6:46). Then said Jesus unto his disciples, If any man will come after me, let him deny himself, take up his cross, and follow me (Matthew 16:24). It is the SEAL of the cross. Father forgive them for they know not what they do (Luke 23:34). To save the world God have his Son, a ransom for it (John 3:16). And Jesus courageously drank the bitter cup because it was in the will of God to do so (Matthew 26:42).

He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, THY WILL BE DONE, Jesus asks us to drink it with him. For He says — he that taketh not his cross, and followeth after Me, is not worthy of Me (Matthew 10:38).

O to love like Jesus Loved, then in this love our suffering will be mingled like Jesus' was, with joy. Let us follow our champion, looking unto Jesus, the author and finisher of our faith, Who for the joy that was set before him, endured the cross, despising the shame, and is sitting down at the right hand of the throne of God (Hebrew 12:2). Glory, I want to go through with you JESUS, we want to be with you always. Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:24).

The introduction is lengthy, but worth it. The above is the inheritance of the children of God. Isn't it wonderful to be in the family of GOD and be like Jesus. Father, forgive them, O to love like Jesus loved (John 13:34-35).

Have you ever seen a little child trying to keep in step with his father, its quite a span, but he makes it. So can we do all things through Christ who strengtheneth us (Philippians 4:13).

To be followers of Christ is very compensating, but requires real Christian character to embrace and carry out its tenets. Wasn't it wonderful to witness the wonderful power administered through Christ's ministry and to share in the great rejoicing his healing brought to the oppressed. This was a great pleasure to Christ as well.

It took a real CHAMPION to come unto his own and be turned down (John 1:11), or to be led to the brow of the hill in his own city to be thrust down (Luke 4:29), or the leaders of the church screaming for the death penalty on the cross (Luke 23:23). It makes us hide our face in shame as we read Matthew 26:59-68, or about Pilate and Herods Courts, and then Golgotha, a picture that no artist has, or ever can paint.

Hanging there, stripped of his clothing, with the blood drained from his veins, his lips parched for a bit of water, the answer was VINEGAR and GALL (Matthew 27:34).

Please let us bow our heads, Jesus is speaking, FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO (Luke 23:34). Now let us pray that we can love like JESUS loved so the world will know that we are His disciples. If we can keep this new commandment from the heart, we will have no trouble keeping all the rest of Christ's Commandments, as this is the hardest one of all to keep.

—Elder James F. Swallow



## SOUTH FULTON

*Sermon by Bro. David Skiles*

Our song, Holy Spirit, Faithful Guide, says "follow me, I'll guide thee home." We are pilgrims in a desert land. I believe this is the trouble with the world. So many will not follow the Truest Friend, who is ever near to gently guide. We go through the valley of death. I love that thought —through the valley. He never leaves us there. We only go through trouble with Him. Let us make our journey a closer walk with this Great Saviour.

In Acts 12, Peter is confined in prison, but he remained true and faithful and was delivered. A precious thought to us. It is not so important when or how we are delivered, but that God will bring us through on our heavenward journey. Christian fellowship is a little taste of heaven.

As you know it has been our privilege to work among the Navajo Indians. We realized of ourselves we are not worthy of praise. We are very small in

God's sight. It is only what He does through us that we are worthy to encourage another.

Acts 26:18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." We have here an informative scripture concerning Paul's standing before the king. I can't help thinking if we had to stand up before officials whether we would hold up as well as Paul. I think this deliverance was precious to Paul.

I would like to use this scripture in comparison to Paul and the Navajo Indian. Our beloved Indians are under the power of Satan, though not of their choosing. In the same sense we are not Christians under our own choice of ancestors, yet we have a Christian heritage.

The Indian has a heathen background it is very difficult for him to accept the Christian beliefs. In eternity's long day we will stand and call these people blessed, because they were first to become Christians of their race to begin their Christian heritage.

We do not know what spiritual persecutions are. We do not know the cross our Indian brethren bore when they left the darkness of heathen belief to come to the Light and Christian joy. If we were to walk in the shoes of our Indian brethren we would know what persecution is. When I hear a Navajo even say he would like to be a Christian, I feel it is a great step for him. They desire and deserve our prayers. We can't begin to understand their burdens, their awful struggles and troubles, mainly because of our vastly different cultural backgrounds. The Lord is the only bridge that can bring all to a common ground.

When we began working among the Indians, we were not taken into their confidence. But, thanks be unto God, He has given the Dunkard Church the task of enlightening a people in darkness.

Sometimes I wonder why God gave us such a difficult field for our first undertaking. There must be a reason that He gives us this trust and challenge to be strong for this heathen people. I believe it is so that they might see the joy of serving God. We are happy to say they are seeking souls. The Lord brings to repentance those we have no control of. After toiling for months, without visible results, God opens the door.

Our tools are a song book and the New Testament. We work with a volume of the New Testament printed in the Navajo language. We teach them to read in their own tongue. You may ask, why can't they read their own language? Could we read if we had not been taught as a child? Part of our mission work is to teach them to read. There is an increasing number learning to read.

The Indian says, "Christianity is not an Indian religion. That is for white

man. It is alright for white man but your God doesn't speak to the Navajo." When we read to them in their own language their eyes light up; how overjoyed they are to hear God speak Navajo! Songs in their language are a great joy to them. It is a wonderful blessing to them to sing hymns in their own tongue.

It is a privilege and a blessing to teach them. We have been blessed with wonderful Christian Indian women interpreters. There is a great need for an Indian minister. Pray that God will raise up a Navajo man to preach. It is very difficult to find a spiritual-minded Indian man.

The Indian woman suffers because she must bring home the food, the finances and raise the children. They are crying out under their burden. This makes it easier to reach them with the gospel. Pray that men will be reached too. The men may laugh and ridicule, but we go right on helping all who show any interest. They are a sincere people. A cultural magnet draws them back to their rituals and pow-wows, even those who have given their heart to God. They need our prayers.

Besides Torreon we have two outposts. The Lord is opening a new door of opportunity. One such opportunity occurred when we were out driving. We saw a woman and her daughter coming across the sagebrush. They shyly and bashfully waved to us to stop. The daughter spoke English and asked for a Bible. She asked, "Why don't you stop and tell us about Jesus?" Another ten family outpost and one of three or four families are located south of Torreon.

Day after day we stop at hogans to ask if we may speak to them about God. Sometimes we can, most times we can't because the Indian says he has no time or is not interested. We are overwhelmed and overjoyed when a bashful people ask us for the story of Jesus. There is a need for prayer to establish a missionary at this outpost.

An open grave makes the best pulpit. You can get right to their heart. At the burial services for her baby, a young Indian girl asked for a Bible and a song book. Then she asked, "Can you come each week to tell us the story of Jesus?"

We are overjoyed that God has opened this door. He has closed some doors. Trouble comes when we drag our feet or go too fast.

Pray that we may go at the proper speed, as God would lead, in the land of the Navajo.

—Sister Elta K. Blythe

*CHILDREN'S PAGE***JESUS, THE RESURRECTION AND THE LIFE**

Did you know that Jesus died on a cross and was buried in a tomb cut out of a rock? Pontius Pilate, the governor of Judea, had ordered a Roman seal to be put on a great stone that was rolled in front of the tomb. This was so that no one would dare to break it for fear of his life. A watch of soldiers was sent so nobody would steal the body of Jesus.

Very early on a Sunday morning there was a great earthquake. The soldiers could hardly stand on their feet! And then they saw an angel of the Lord who came down from heaven. His face shone like lightning, and as the soldiers watched the angel rolled away the stone from the tomb. The soldiers were paralyzed with fear and fell to the ground to become as dead men. Those Roman guards and the seal on the stone meant nothing to the angel. He just sat down on the stone as if they weren't there.

We do not know if the soldiers saw Jesus come out of the tomb. We do know that the angel told the two women who came, "He is not here: for He is risen, as He said. Come, see the place where the Lord lay," —Just an empty tomb! I think Jesus came out of the tomb before the rock was rolled away. We know that He could have because later He appeared in a room where His disciples were gathered. He didn't even open the door. The tomb was opened to show that Jesus was not there anymore; that He who was dead was alive again. Nothing this world could do—the stone, seal, or the Roman soldiers—could stop the power of God.

At one time Jesus told His disciples, "I have power to lay down my life and I have power to take it again." Again He said, "My sheep hear my voice and they follow me, and I give unto them eternal life." Jesus had power to give life to Himself, and He has power to give life to all those who follow Him. This means that you should always want to live like Jesus. He always did what was good. His concern was for others. He didn't lie or steal or cheat. He always told the truth. Learn to act like Jesus when you are young, and you will never forget it when you grow older, and the Lord will bless you abundantly, even to giving you eternal life.

**QUESTIONS:**

1. Who ran the faster, Peter or John? (John 20:2-4)
2. Who talked with Jesus before He ascended to His Father? (John 20: 11-18).

—Bro. Rudy Cover, Sonora, California

*THE RELATION OF THE EMPTY TOMB TO THE FILLED HEART*

Let us first notice how these two ideas are connected. The empty tomb, in the mind of all true believers, is a symbol of the resurrection of Jesus Christ, our true Messiah and King. The filled heart speaks of being filled with the Holy Spirit, and not the vileness of the sinful world, or the vileness of dead men's bones of the hypocritical professor.

"Easter" occurs in the Bible (Acts 12:4), and regardless of how the term originated, we are satisfied to know that it has by Christians been understood to mean the annual observance of a time commemorating the bodily resurrection of Jesus Christ, our only hope of salvation from sin. The same event is observed by all God's true children on the first day of every week, and why do we not have a bit more resurrection sentiment on our first-day observance? However, the resurrection of the glorified body of Christ is only one of the shining links in the chain of events of His life on earth which wrought our salvation.

May we as His children wisely observe the day, in joyous song services and Christian teaching and preaching, and not join hands with the world in having our children engage in practices of heathen origin, or displaying something special in dress. I never have been able to understand why the world seems to ally itself with the church in observing days in memory of the birth and resurrection of Christ; while it says little or nothing, and the church all too little, about celebrating His death or ascension. True the church does celebrate the death of Christ in the communion (I Cor. 11:26) and wisely the world is left out. And might it not be a bit more impressive to observe this ordinance just three days before Easter?

It seems that while the body of Christ was in the tomb, His enemies remembered and believed His teaching regarding the resurrection better than His own disciples. Matt. 27:63. Matthew further says that these went and made the sepulchre sure. I feel that if His own disciples would have fully understood His teaching regarding His rising again, they would have been the ones to watch and the first to go to the city and report what had taken place. Jesus no doubt had reference to His redemptive work when He said on the cross, "It is finished," but the resurrection was necessary to authenticate that work. But our dear Lord's work in our behalf is yet in operation – in making intercession with the Father.

It was necessary for Christ to arise, and show Himself alive to His disciples, then to ascend to the Father, whence He came, to complete the cycle of His humiliation and exaltation (Phil. 2:7-11) and to make it possible for the

Holy Spirit to be given to man. This latter is very clearly stated in John 16:7. He then informs the disciples what the Spirit will do in the world and further says, "He will guide you into all truth," and, "He shall glorify me." We cannot conceive of the extent of man's hopeless state if Christ has not arisen, conforming His work, and continuing it through the gift of the Holy Spirit.

Let us note that the reason why all men are not filled with the Holy Spirit, is not the fault of the Father, nor the fault of the Son, neither the fault of the Spirit, but purely man's own fault. It was at Pentecost (Acts 2:4) where John 16:7 was first fulfilled: "And they were all filled with the Holy Ghost." Then we have many other references in the Acts where men were filled with the Holy Ghost.

The primary question for us might be, what are the conditions for our being filled with the Holy Spirit today? God is faithful in performing His part; so the problem is ours. First, we must believe in God, and the resurrected Christ. The learned Jews tried to outwit Christ regarding the resurrection, and only showed their ignorance. And may we never think of rejecting the truth of the resurrection because of its being beyond our feeble comprehension. There are many facts all about us in nature that we do not fully understand. Second, We must repent of our sins, which was the text of sermons of John the Baptist, and also our Lord and His disciples, prior to the resurrection (Matt. 3:2; Mark 1:15; Mark 6:12), and of Peter after the resurrection and ascension. Acts 2:38. Third, our old nature with its carnal desires must be crucified with Christ. Yes, we must be emptied of self. We feel here is where multitudes of professed Christians are deceived, crying to God for the Spirit's blessings, and not willing to give up their carnal desires. "Lord, what wilt thou have me to do?" they say, and when they are told they go away sorrowful.

No, two natures cannot dominate in our lives at the same time. We must get rid of our fleshly desires. "If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. But the new tenant can only enter where the old one is cast out. The Apostle Paul in his epistles emphasizes much the need of getting free of the old man, and the blessed experience of having our bodily temples in possession of the new man. Rom. 6:6; Eph. 4:22-24; Col. 3:9, 16. If you have little time just read the fourth verses of chapters six, seven, and eight of the Roman letter for a beautiful picture of this transformation.

God calls the bodies of the dead sinners to life, inasmuch as there is no resistance. He also calls their dead spirits, but life is only given to those who hear. "Come unto me, all ye that labour and are heavy laden, and I will give

you rest." Let us note John 14:23, for the climax of the devout Christian's experience in this life: "Jesus answered and said unto him, If a man will love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Do we believe, and experience it? What a different picture is Christ's abiding presence from His being in the tomb!

—Selected from Christ Monitor



### HE AROSE

The winter has been long and hard. Stormy weather has prevailed for some time and we were wondering if spring would ever come. But already spring is in the air and signs are showing. Maybe its only a bulb that has sprung up or a green leaf. The sun shines brighter and our hopes are high that spring is on its way.

To me it seems our spiritual life is on this same manner. Our life may be stormy and long, but after waiting, working, and hoping, we too reach the spring of our life. We can see signs in our lives also as we become a little closer to God. Church services are enjoyed more and christian fellowship means more to us. Often it seems, the aged are forgotten and are so lonely. Just a kind word or a short visit brings much joy to their lonely hearts. If we work hard enough and long enough we will someday be with our Saviour and loved ones who have gone on before. It is good to see the grass green, but let us remember it springs up, flourishes, and soon dies. Our life here passes just as quickly. So it is very important what we do with our life which the Lord has given us.

Spring time reminds us of the one who gave His life for us. He loved us enough to go to the cross for us. He did it also for the Father, whom he loved and obeyed. The grave could not retain Him. He arose and came forth with victory over death! Easter is a happy celebration for it speaks to our hearts of life after death. He died at the hands of an angry mob on Golgotha's hill, but that wasn't the end. Roman soldiers had nailed Him to the cross and the Roman guards stood watch at the tomb which was sealed with a Roman seal.

Apparently Jesus' enemies and the power of Rome had won. No doubt the chief priests and leaders could relax. Jesus was out of their way at last. No longer need they worry about crowds flocking to hear Him instead of them. He would not be around this sabbath to break up their synagogue services by performing some miracle.

There were some who did grieve the death of Jesus, and went to the tomb. In the early hours of dawn Jesus arose from the dead, leaving the tomb empty where he had been placed. As the women approached the garden early, they wondered how they could roll the stone away from the entrance. When they got there, they found the doorway open. An angel of the Lord, whose appearance was like lightning and whose clothes were as white as snow, had already rolled the stone away and was sitting on the stone.

The Roman guards were so shaken that they looked like dead men. The women must have been startled too, for the angel said at once, "...Fear not ye: for I know that ye seek Jesus, which was crucified, He is not here: for he is risen. Come, see the place where the Lord lay." Before they left the garden, Jesus himself stood before them face to face. He told them to go back to the city and tell Jesus' disciples that He had risen and would meet them in Galilee. They weren't the only ones who heard the angels' announcement for the Roman guards heard and hastened to the city too. Instead of going to the disciples, they went to the Jewish leaders with bad news! Immediately a session of the Sanhedrin was called to decide the best thing to do in view of the guards report. They didn't want to lose face by letting people know that Jesus had risen. So the Jewish rulers decided to bribe the guards to say Jesus' disciples had stolen the body away. They promised to make it alright with Pilate in case he threatened to court-martial the Roman soldiers for being asleep at their posts of duty. For them, the brightest day had never dawned. They still refused to accept Him as the Messiah.

Jesus once called himself the light of the world and that is what he wants to be even now. No longer need human beings live in darkness and fear of death. Jesus had conquered death and we too can have eternal life through Christ Jesus.

To be truly happy, we must be growing—growing in knowledge, improving our skills and personalities, and deepening our spiritual lives. When a plant stops growing it dies, thus it is with our lives. Jesus said, "...continue ye in my love." In our Christian life too, there are many ways in which we can improve. Do we need to improve our ability to talk to others about Jesus? Do we know the soul winning Scriptures and have them memorized and ready? Peter put it this way, "Grow in grace and knowledge of our Lord and Saviour Jesus Christ."

Perhaps control is what is needed. We need to be controlled by Christ to be truly happy. We need Him to help us control our tongues, our thoughts, our desires, ambitions and tempers. Without His help, we can't do it alone. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

In trying to win others to Christ and to be a truly happy Christian, we must give of ourselves: our smiles, our kind words, our deeds, our friendship, our prayers. Do we share that our home may be a better place in which to live? Christ continually gave of Himself. We give time to things we love.

Think over our own lives and the way we spend our time. Does the Church and its work have its rightful place in your time schedule? Do we save time for daily private devotions? Too, we need consecration for Jesus. Jesus said, "search the Scriptures," and of course this takes time and effort of our mind and heart.

[ How can Christ's words abide in us if we don't know them? How can we learn them without reading and studying them? Jesus, while on earth, knew the Scriptures, read and quoted them and attended worship regularly. Many times He went aside alone for private meditation. Jesus bids us to do difficult things in following Him. He knew we couldn't do it except through His divine help. Therefore He instructed us to search the Scriptures and Paul has told us to pray without ceasing. Consecration requires prayer. There is no way to abide in Christ except through prayer. Prayers from our hearts to God are like conversations between earthly friends. The best way to get acquainted is to talk with Him and to learn his thoughts. So it is with God.

Jesus was trying to help His disciples to understand that faithfulness is required of every steward. Unless we are faithful in our services, whether the task be great or small, we cannot please God. A fruit bearing life is a life that pleases God, for God has chosen us for that purpose. Willing service is the fruit of a Christ centered life.

Sin can be attractive. Satan has so many clever ways of dressing up sin that it often looks quite harmless. We fail to see beyond the "good times" it offers us. Let's take off the rose-colored glasses through which we may have been looking at sin and learn what the awful consequences will be. We can remember the sins of Eli's sons, I Sam. 2:22 - 4:22, the sins of the people of Israel, I Sam. 8:10-22, and Saul's first sin, I Sam. 13:1-14.

Those who really love Jesus will prove their love by their obedience. To do His will is one test of discipleship. To be a friend of Jesus is a wonderful privilege but our friendship must stand the test. The test is doing what He wants us to do and being what He wants us to be. Notice the promises He gives us who obey Him. Our hearts are obedient to God's commandments or our words are empty. Reading about God, talking to God, studying God's Book, observing God in others, leaning on God are but a few of the ways we can know Him. We can decide to follow the sinful nature of life, but we cannot escape the results. Or we can decide to follow the Spirit of God which brings the brightness of spiritual rewards. We all have a sinful nature until it is

changed by God. The Christian wants to do good instead of evil. He lives a relaxed and beautiful life because he trusts God, to whom he has dedicated his heart.

The message of God to the sinful world has not changed. Judah had the promise of the Messiah, but we have that promise fulfilled. He is the only remedy for the sin of persons or nations. Is he your Saviour? Are you telling others about Him?

—Sis. Viola Broadwater, 12 Macy Drive, Lavale, Maryland 21501



## IT IS ENOUGH

And the Lord said unto Moses, What is that in thine hand? And he said, A rod. Exodus 4:2.

That's all it was, just a rod, but it turned into a serpent when God told him to cast it on the ground. That rod was to do many wonderful things in the days to come.

God had appeared to Moses in the burning bush and told him he was the one chosen to deliver the Children of Israel from Egypt. That rod played a part in convincing Pharaoh to let them go. When used by the command of God, that rod divided the Red Sea and the Children of Israel went across on dry ground.

In the wilderness when the people murmured and thirsted, God told Moses to take the rod and smite the rock; and water flowed to quench the thirst of that vast multitude of people.

David had a sling shot and five small stones. Goliath laughed at such a puny lad, but David said, "Thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the Lord of hosts, The God of the armies of Israel whom thou has defied. I Sam. 17:45

What God blesses is enough! Gideon and his hundred men had trumpets in their hands, and each a pitcher with a lamp inside. They held the pitchers in their left hands and the trumpets in their right hands to blow withal: thus were they stationed about the camp of the Midianites. They broke their pitchers and the light shown round about, they blew their trumpets and they cried, "The sword of the Lord and of Gideon." Thus they won over their enemies.

Jesus fed the multitudes with five loaves and two fishes. In Jesus hands, it was enough.

Have you ever had to wonder where your tax money was coming from? Do you tell Jesus? Peter did. Jesus told him where to find it. "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matthew 17:27

He may not tell you to go fishing, but, then again, He might. The important thing is to do whatever He tells you to do. The blessing comes with obedience.

What is that in your hand? Is it a hoe, a shovel or a saw? Do you have a pencil, a needle or a scissors? If it is blessed of the Lord, it is enough.

—Edyth Kline, 11313 Elpomar Ave., Waterford, California

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## LOVE AS I LOVE

We are referring to John 13:34, 35 as the basis of our remarks. "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Notice Jesus says, "A new commandment I give unto you." Ask any Sunday School child how many commandments there are in the Law, and immediately they will reply, ten. Search the Ten Commandments and you will not find the commandment among them that Jesus is referring to here. God would have done the people under the law an injustice if with His finger of lightning He would have inscribed the commandment on the tables of stone — "That ye love one another as I have loved you." Not that love wasn't taught under the Law—it was, but love under the Law had many reservations connected with it because there had been no provision made for a new life. This commandment can only be enacted when one becomes a new creature in Christ Jesus.

Under the Law it was "an eye for an eye and a tooth for a tooth." But for the "new creature in Christ Jesus" it's resist not evil, turn the other cheek, go the second mile, and give your cloke also.

In other words Jesus says it's all different now, no more an eye for an eye, and a tooth for a tooth, but "love one another as I have loved you." His statement here means My love for you is My standard for your love for one another.

To estimate the depth of Christ's love for us, we need but consider His life while on earth, and in particular the last three years of His earthly Ministry. We notice His compassion, His untiring effort to do good to all men, and His yearning that people believe on Him so that He might pardon their sins. See how much persecution, scorn, and abuse He

takes! See how He is spit upon, beaten, mocked, shamed, cruelly treated by the Roman soldiers and rejected by His own people, then taken out to Calvary's mountain to die the cruelest known death at that time — the death of crucifixion. What was His attitude toward the rejector of His proffered love? "Father, forgive them for they know not what they do."

Why did Christ take such a loving attitude? Why didn't He rend them limb from limb? Why didn't he disappear into thin air and escape from their mad revelry? Why did He not call Legions of Angels to consume these comrades of the devil? Why? Because He loved them. Yes, loved them and would have gladly forgiven them on the spot if they would but have asked.

My friend, can't you see the Love of Christ in that rich crimson flow from Calvary? Those cruel nails and spear poured to man a fountain of love that is able and ready to cover your sins, your neighbors' sins, yea, the sins of the whole world. He was willing to die. For He knew that you and I could not be reconciled to God without shedding His Blood.

Jesus now says, "Calvary is the exhibition or the example of My love for you. Now you go and love one another as I have loved you. For when you do this then all men shall know that ye are My disciples." My friend we are dealing with a fascinating, and all important truth.

Possibly some of you are saying, "I just can't love everybody. Why there is 'so and so' who is so mean, and there is another who is a hypocrite. I don't believe one can love everybody." Let us notice what I John 4:20 says—"If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We all know that liars are sinners and so is the person who can not love everybody. Therefore, don't pose any longer as a child of God for your profession is an empty thing.

If you have the love that Jesus is talking about in the commandment, you will love folk of other denominations, creeds, and races. You will pull down spite fences, your old grudges and feuds will be forgotten, you will stop your gossiping about your preacher, the deacon and the members. Instead of cliques and schism in your church you will pull together as a unit. But without this love you will hate, you will fight, fuss, complain, growl, gossip and yet on a Sunday morning, how loudly you will sing, "Oh, how I love Jesus."

Paul says such religion is "sounding brass and a tinkling symbol." John says, "such a person is a liar." The world says, "that fellow is a hypocrite." And God some day will say to such a one, "depart from me ye worker of iniquity I know you not?"

Let Christ make you a new creature then you will be able to love as He loved.

*SUNRISE*

It was dark to Mary of Magdala  
 As she stole from her lonely room,  
 And sped away, ere the break of day,  
 To the place of the rich man's tomb.  
 It was dark as night in her mournful soul;  
 The hope of her life had fled;  
 For sin had won, and the deed was done,  
 And the Son of God was dead.

This was the end, then, after all!  
 The power of the Christ to save,  
 And sins forgiven, and hopes of heaven,  
 All buried in Jesus' grave!  
 With the old, sad shame in her lovely eyes,  
 In her heart the old dull pain:  
 "Can help arise from a man who dies?  
 I shall never see him again."

But a glow crept up from the purple hills;  
 Dawn came to the morning air,  
 And a sudden grace to the tear-stained face  
 Of the woman waiting there.  
 For, lo! in the sunlit garden path  
 Stood the Master! Kingly still,  
 He was just the same, for he spoke her name,  
 And quietly told his will.

"Rabboni!" Only one word she said,  
 But her heart was in the cry.  
 There he stood, her Christ! and the sight sufficed,  
 Although she had seen him die.  
 And for Mary of Magdala, through the Power  
 Of that resurrection day,  
 All the dark and the night, all sin and blight,  
 Had forever passed away!

Is the Christ alive? Let us feel it, then—  
 The rapture, the joy, the thrill!  
 No sorrowful years or despairing tears,  
 He lives! and is mighty still.  
 We, too, whom the Master calls by name,  
 Have nothing to do with night;  
 Let us lift our eyes to the Easter skies,  
 And live in the endless Light!

—Christian Endeavor World

## BELIEVETH ALL THINGS

We sometimes think that the thirteenth chapter of First Corinthians is largely a definition of love, but it is far from being such, it is rather love exhibited in action as it relates to the forces of life. Quoting the words used above, we understand instantly that love is not suspicious but confident. This does not necessarily mean that love is blind or credulous but that the highest form of love looks for the best and not for the worst. It seeks to associate itself with high ideals, with holy things, not with a cynic, pessimist or the slanderer. Paul emphatically tells us that in malice we should be children. The Saviour lifted up a child and held it out to His disciples for their approval and emulation.

There are many people who cannot believe anything. In other words, they cannot see good in a single soul or thing. They seem to be utterly incapable of seeing hidden possibilities and great capacities that lie buried underneath the most unpromising. Consequently they fail to cheer the men and women with whom they come in contact, but feed voraciously on jealousy, slander, and through it constantly crush courage, hope, and faith in nearly every soul they touch. If this is your case, you are not living in the thirteenth chapter of First Corinthians.

— Evangelical Visitor

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## THE BIBLE IS THE BOOK

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, nor David for poetry, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is The Book.

—Christian Action

**DAILY DEVOTIONS****For April 1970****AFFLICTIONS**

Memory Verse, Exodus 3:7, And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

Wed. 1 — Gen. 15:1-21  
 Thurs. 2 — Gen. 16:1-16  
 Fri. 3 — Gen. 31:36-55  
 Sat. 4 — Gen. 41:37-57

Memory Verse, Exodus 4:31, And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Sun. 5 — Exod. 1:1-22  
 Mon. 6 — Exod. 3:1-22  
 Tues. 7 — Exod. 4:18-31  
 Wed. 8 — Exod. 22:21-31  
 Thurs. 9 — Lev. 16:29-34  
 Fri. 10 — Lev. 23:26-44  
 Sat. 11 — Num. 11:1-17

Memory Verse, II Sam. 16:12, It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

Sun. 12 — Num. 24:12-25  
 Mon. 13 — Deut. 26:1-15  
 Tues. 14 — Ruth 1:1-22  
 Wed. 15 — I Sam. 1:1-20  
 Thurs. 16 — II Sam. 7:1-17  
 Fri. 17 — II Sam. 16:1-14  
 Sat. 18 — II Sam. 22:1-32

Memory Verse, I Kings 11:39, and I will for this afflict the seed of David, but not forever.

Sun. 19 — I Kings 8:33-53  
 Mon. 20 — I Kings 11:26-43  
 Tues. 21 — II Kings 14:23-29  
 Wed. 22 — II Kings 17:1-23  
 Thurs. 23 — II Chron. 6:24-42  
 Fri. 24 — II Chron. 18:1-34  
 Sat. 25 — II Chron. 20:1-30

Memory Verse, II Chron. 33:12, And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

Sun. 26 — II Chron. 33:1-13  
 Mon. 27 — Ezra 8:21-36  
 Tues. 28 — Neh. 1:1-11  
 Wed. 29 — Neh. 9:1-38  
 Thurs. 30 — Job 5:1-27

**PRIMARY LESSONS**  
**For April 1970**

April 5 — Jesus Heals a Blind Man.  
 John 9:1-25.  
 April 12 — Jesus the Shepherd.  
 John 10:1-15.  
 April 19 — Jesus Sends Messengers.  
 Luke 10:1-16.  
 April 26 — The good Samaritan.  
 Luke 10:25-37.

**ADULT LESSONS**

April 5 — God's Glory. Psalms 19 and 20.  
 April 12 — The Good Shepherd.  
 Psalms 23 & 24.  
 April 19 — Sincere Prayer. Psalms 25.  
 April 26 — Wait on the Lord.  
 Psalms 26 & 27.

Mrs. Bertha Dorsey      4/70  
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Salisbury, PA. 15558

# BIBLE MONITOR

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NO. 7

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## IN TIMES OF PERIL

In times of peril such as these  
We find sweet comfort on our knees  
While in the secret place of prayer  
Where God removes our needless care,  
And whispers softly, "Peace, be still,  
And yield to me your heart and will."  
Then as we say, "My will is Thine,"  
He keeps us by His pow'r Divine.

In times of peril when it seems  
That evil comes like raging streams  
To drown our faith, our hope, our love  
That God is sending from above,  
It's quite assuring just to know  
That Satan can't our soul o'erthrow  
As long as God is on His throne  
And we embrace Him as our own.

In times of peril through the world  
When Satan's fiery darts are hurled  
To bring us down to grim defeat  
Where we would know that we are beat,  
It's good to know our anchor grips  
The Rock that holds and never slips,  
And then to hear the Master say,  
"Fear not, for we shall win the day."

—W. E. Isenhour

## A SURE THING

If we were asked concerning the surest thing we know, we possibly could consider several things of which we feel sure. But just what would that one thing be? It is quite apparent that many are unsure of themselves or even of life itself. We live in unsettled times, times of fear and worry.

In fact the Bible cautions us against being too sure of ourselves and our plans. James 4:13, 14, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow." We are made to realize our lives are in the hands of the Lord and if it is His will, we shall live and do this or that.

We have heard it said in a light manner that two things are sure, death and taxes. While this may be a rather inappropriate observation, yet Job realized the uncertainty of life for he said "He draweth also the mighty with his power: he riseth up, and no man is sure of life." Job 24:22.

The Bible has many things in it that are disturbing to the minds of men. Jesus said, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops." Luke 12:1-3. Jesus was here speaking of hypocrisy, of professors pretending to be something they are not. Let us as professors be sure that we are also possessors for Heb. 4:13 tells us that "...all things are naked and opened unto the eyes of him with whom we have to do."

In Numbers 32 we have an account of the tribes of Israel preparing to enter into the land of Canaan. The tribes of Reuben and Gad asked for their portion on the east side of Jordan, but they promised to first cross Jordan and help the other tribes subdue the land. Upon this promise Moses granted their request with the warning that if they failed to do so, "...be sure your sin will find you out." Num. 32:23. This is one of the great texts of the Bible. We believe this to be a sure thing. There is abundance of evidence throughout the Bible beginning with Adam and Eve to prove that one can be sure his sins will find him out, if not in this life, then at the judgment.

As we go through life we may meet with many things that disturb us. One of the things that most people desire is peace, yet there are comparatively few who have really found it. The Bible tells us that there is a time

coming in which men shall say "Peace and safety," thinking perhaps that at long last they have attained the peace they so desire, but then it says that sudden destruction cometh upon them. When man's peace of mind is threatened, one possible reaction is to refuse to face reality. In this state of mind, man is often willing to be deceived, either by himself or by others.

Many are willing to be deceived concerning salvation. Many feel that they can be saved without being born again. But Jesus said, "...except a man be born again, he cannot see the kingdom of God." Jn. 3:3. And again, "...except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Jn. 3:5.

There are those who feel that whatever they do is right, but Proverbs 14:12 says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." How careful we need to be that what we believe and do is according to God's Word. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Some believe that God is too good to let anyone be lost. The Revelator says, "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. Again he says, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:7, 8. Be sure your sin will find you out.

No, we can't deceive God. It is even questionable whether one can really deceive himself. Adam and Eve knew in their hearts they had sinned for they didn't want to face God. But they tried to deceive Him. They tried to justify themselves in His sight by their own efforts. When one tries to deceive, he becomes troubled and restless in mind and spirit. Isaiah 57:20, 21 says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is not peace, saith my God, to the wicked." Be sure your sin will find you out.

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Wisdom is knowing what to do — skill is knowing how to do it — virtue is doing it.

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So live Christ that you will be a rebuke to sin wherever you go.

## THE GREATEST NEED OF THE HOUR

### *Chapter 2*

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34-35.

The greatest opportunity of our time is to prove that the word of God is workable if we use it as given. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

The word of God is the sword of the Spirit, Ephesians 6:17. When I was a soldier in the Moor Country in the Philippines we had regulations concerning our swords. They must be kept razor sharp under penalty of court martial. We were trained how to use them efficiently. Our lives depended on it. So it is with the Christian soldier now. He must be trained in the use of the Spirit's sword—the word of God—and be efficient in its use, or his service in the army of Christ will be short lived. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. When we stand together on the word of God, we are undefeatable. Rom. 8:31. We are in a great spiritual war right now and the enemy is thinning our ranks at an alarming rate. The gaps left are many and must be closed. We should, like our country in trouble, call for volunteers. Many should re-enter the service, giving it new life, once again girding on the sword of the Spirit, and God will bruise Satan beneath our feet. Rom. 16:20.

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So let us post some rules to guide us: Don't be too quick in dropping an offending brother. The old rule was to forgive him seven times, but Jesus said to make it seventy times seven. Matt. 18:21-22. The wise man said, "For a just man falleth seven times, and riseth up again..." Pro. 24:16. All power in heaven and earth is ours, let us use it to strengthen our faith in our fallen brother. Be it so.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31-32. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. "We then that are strong ought to bear the infirmities of the weak, and not please ourselves." Rom. 15:1. We are asked to, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16. A church cannot be defeated by the world, as united we stand, divided we fall. Truly, in Christ, "...the gates of hell shall not prevail against it." Matt. 16:18. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalms 133:1. Oh, that the world could take knowledge of us that we had been with Jesus, our actions testifying and our speech betraying us. See Acts 4:13. What a privilege.

The choice of survival is ours to make. We can choose the road to victory or defeat. The same thing is true of the church, the choice is theirs. Jesus said in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Peter said, "For the eyes of the Lord are over the righteous and his ears are open unto their prayers..." I Peter 3:12. Jesus is the good shepherd and will never desert his little flock.

Let us dare to embrace fully the new commandment of John 13:34-35 and I am sure that the sheep and their lambs will come to be fed. I pray that God will give us strength to stand together and "...earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Eld. James F. Swallow, 6560 Sonoma Mt. Rd. Santa Rosa, California

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## OBITUARY

### REBECCA LYNN RILEY

Daughter of Albert and Neva (Bell) Riley died February 27, 1970 shortly after birth at Memorial General Hospital, Elkins, W. Va.

Funeral services were held at the Dunkard Brethren Mission by Bro. Howard Broadwater. Interment on the church grounds, Elkin, W. Va.

## SOUTH FULTON

*Sermon by Bro. Herbert Parker*

Phil. 1:20-30. "Christ shall be magnified in my body." My prayer is that we too should feel as the apostle felt, that Christ will be magnified in our body. Paul was in prison under Nero and suffered much, but his praises magnified the Christ while he was in bonds.

There were those who tried to discredit Paul's preaching. They "preach Christ even of envy and strife; ...of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the gospel." Phil. 1:15-17. Some of the ministers in Philippi preached the gospel of love in sincerity as Paul did. Paul had a good way of looking at the problem, that Christ was preached whether in pretense or in truth. Jesus said, "He that is not against us is for us." Luke 9:50.

Paul had afflictions in prison but he wrote many encouraging words. That Christ was to be magnified was his great ambition. His great desire was to know the power of spiritual life, which should also be our desire.

Consider the many things God has done for a people steeped in sin. He told Israel their sins were so great He could not hear their prayers. Are we living such that God will hear our prayers?

The greatest thing God has done for us is to bless us with the Christ who has brought salvation. David said, "O magnify the Lord with me, and let us exalt his name together." David expressed his great joy and he wanted others to join him in glorifying and praising God. Let us magnify the name of our Heavenly Father for His unspeakable gift.

God has blessed us with the Holy Ghost, the Comforter, a special gift from Heaven not obtainable anywhere else, though one may search the world for it. The Comforter brings peace, lifts burdens, and teaches us the truths of God's Word.

God promised eternal life, a very precious promise. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jn. 14:2, 3. We have the assurance that He can bring all these things to pass. These blessings should bring us to the place that we desire to magnify the name of the Lord. Paul felt that according to his earnest expectations and hope, that in nothing would he be ashamed, but that Christ would be

magnified in his body whether by life or by death. He was confident that he had something to look forward to.

Paul had hope. We too need hope, a hope so strong we trust our all to Him. When we travel about the country we hope to arrive safely at our destination. We don't like to be doubtful about our route. We like to know that our car is in good condition. We want to be sure we are following the signs indicated on the map, so that our journey comes to a happy end. Our spiritual life is the same way. We can't get to our home in Heaven if we don't put our "hope" to work. There is the possibility we may become careless, and because of that, we may miss the mark.

Let our conversation and life be such as becomes the gospel of Christ. There is nothing more worth-while than living for Christ. In the natural course of life we sometimes say and do things we are ashamed of. Then when we try to rectify those things, we often make matters worse. In our spiritual life if we fall short how ashamed we shall be that we did not go all the way for Christ.

In Rom. 1:16, Paul tells us, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." People are very enthusiastic about sports. They are not ashamed to go all out and put forth every effort to win. When we have opportunity to witness for Christ, are we ashamed? If so, He will be ashamed of us at that day.

In Nero's prison Paul was not ashamed among all those prisoners although he was chained and guarded. Most of his epistles were written in prison. He was not ashamed of what he had written. History says that one of the soldiers who guarded him was converted as he walked with Paul to his execution. Paul taught him the gospel as he watched over the prisoners. He, too, was martyred because he would not reject the gospel Paul had taught him.

We are living in a day when people are dissatisfied and lack that which would stabilize their lives. Are we able to help them? Do we tell them about Christ?

Paul desired prayers that the adversary would not be able to overcome his new converts. He knew the power of evil that those new Christians would be exposed to. Herein is our love made perfect. We need not be afraid if we have the love of God in our heart. If ever there is a time in which we need to be fearless it is when we come face to face with God. Paul was a man of calm assurance. His earnest expectation and hope was that Christ should be magnified in his body whether it be by life or by death.

True happiness is passing from death unto life when we take on the form of a heavenly body. Then we shall see Christ as He is. When He said, "that

they may be one, even as we are one," He meant the believers and followers, those who cannot be parted.

The Father, Son, and Holy Ghost are one in purpose. Their activities are different but they think, plan and go forth with the same mind.

The church is to be one. United, a group or body connected with the Godhead leaves no room for the Devil to get in. Paul was torn between two things, one was to depart and be with Christ which he longed for. The other was to remain in the flesh to help keep grievous wolves from entering the church.

We are to be of one Spirit, one mind striving together for the faith of the saints, standing steadfast, abounding in the work of the Lord. We know that the work of the Lord is not in vain. Our thoughts, actions, and attitudes should be in harmony with the Bible.

Paul warns us against the adversary, who will not spare the flock. In the Holy Spirit is protection. Jesus is our Head. The danger of our human nature is to forget our Headship. Our faith must be according to the gospel that we may be rooted and grounded in it.

The Apostles suffered outwardly, physically. They were banished from their homes, suffered poverty, were wounded, and finally gave their lives.

The Church suffers today from inside. We live among those who teach false religions. The Devil couldn't destroy the Church from the outside, so he attempts to undermine it from the inside. Let this mind be in you, which was also in Christ Jesus.

Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

★=★=★=★=★=★

### **NEWS ITEMS**

LITITZ, PA.

The Northern Lancaster County Congregation had their spring council meeting February 24. Elder James Kegerreis and Elder Ray Shank were here to take the voice of the church concerning the election of a minister. This resulted in the installation of Bro. Jack Snyder after which he and his wife were received by the church.

One was received into the church by baptism on January 11.

Our spring Love Feast will be held on Sunday, May 17. A hearty invitation is extended to all who can to attend.

Susanna B. Johns, Cor.

*GOD'S LOVE*

God's love is like an island  
In life's ocean vast and wide,  
A peaceful, quiet shelter  
From the restless, rising tide.

God's love is like an anchor  
When the angry billows roll,  
A mooring in the storms of life  
A strong hold for the soul.

God's love is like a fortress  
And we seek protection there,  
When the waves of tribulation  
Seem to drown us in despair.

God's love is like a harbor  
Where our soul can find sweet rest  
From the struggle and the tension  
Of life's fast and futile quest.

God's love is like a beacon  
Burning bright with faith and prayer,  
Through the changing scenes of life  
We can find a haven there!

—Carol Cosner



Do not expect God to use you as a lighthouse somewhere else, if He cannot use you as a candle where you are.



He who cannot pray when the sun is shining will not know how to pray when the clouds come.

## WAKE UP, JESUS IS COMING

In the year 1935, I was traveling north from Dunsmuir, California. About two miles south of Mt. Shasta, California, to the right of the highway on a lattice frame were these words, Wake up, Jesus is coming. I was made to wonder as thousands of people go by each week and see these words, what kind of impression does it have on their lives. I was impressed with the thought that our lives are increasingly in more danger and wondered if it wasn't time for each and everyone to get awake and realize that Jesus is coming soon. Only He knows if we will have another chance to get right with God. Oh, how sad indeed it would be if He should call us and we had not made the necessary preparation. Now is the accepted time, now is the day of salvation. The Bible tells us to be ready for in such a day and hour as you think not the Son of man cometh. St. John 14:2-3, "...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." Oh, what a glorious promise! Isn't it worth working for?

Everyone that comes into this world is going on a journey. Matthew 7:13-14 says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Here we see there are two ways. One leads to life everlasting and the other to eternal punishment. I am sure, dear ones, we want to follow the one that leads us home to heaven. We are told that there are only going to be a few that will follow the strait and narrow way. There will be only a remnant saved. Will you and I be in that number? On the resurrection morning, when the trump of God shall sound, can we say I'll be there? What a meeting it will be when we shall see our fathers, our mothers, and our loved ones. I shall see my blessed Saviour, who so freely died for me. This home, as a reward, is surely worth working for. When these days of trials are over, to have a place we can rest and sing God's praises is to me a wonderful comforting thought.

So many times our Heavenly Father's heart is grieved over the things that are creeping into the lives of his dear ones who should be separate from the world. We even find it in the churches, in the leaders that hold the highest position and offices, who should be a pattern for the rest to follow. Do we put on our body clothes like the world wears, causing those outside the church to gossip? Gossip is a serious thing causing much trouble. The Bible tells us to keep thy tongue from evil and thy lips from speaking guile.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh, and worketh righteousness, and speaketh the truth in his heart." Psalms 15:1-2.

In Psalms 37, we read about the righteous and the wicked. The steps of a good man are ordered by the Lord: and he delighteth in his way. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. Mark the perfect man, and behold the upright: for the end of that man is peace. The transgressor or wicked shall be destroyed. In this entire chapter we read of many good things that come to the righteous people. Never has the righteous been forsaken: this is a wonderful promise.

We are told if there are any weak among you that those who are stronger should try to help them. Let us be careful that we don't drive them away but let us love one another, None of us know the inward spirit of an individual. Their heart may be better in the sight of God than ours. Let each of us search our own hearts to see if we are following the pattern Jesus laid. Let us put on the whole armour of God that we will be able to stand the wiles of the devil. We are told in Revelations when we have finished our course here on earth Christ will judge us. Let us not judge one another; let us hold each other up at the throne of grace. Let us seek the Lord for guidance so we can better prepare ourselves for His service. May our light shine even in the darkest places that others will know we are living epistles known and read of all men, that they too might be drawn to Him. What a terrible thing it would be to miss Heaven!

Let us each and everyone come daily before God, the giver of every perfect gift, and ask his help and let Him direct our lives. All things will work out to His honor and glory. Souls will be drawn closer to Him. Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in Heaven. Christ has laid a perfect pattern. Let us not be among those whom Jesus will say, "...I never knew you: depart from me, ye that work iniquity." If we have any enemies pray for them. The prayers of a righteous man availeth much. When Jesus was crucified, He said, "Father, forgive them: for they know not what they do." In every temptation that we overcome we grow stronger.

Lean upon the Lord for He careth for you. If we seek we shall find and he that cometh to the Father He will not cast away. Let us so live that when we have finished our race here on earth, It can be said of us like the apostle Paul: I have fought a good fight, I have finished my course, I have kept the faith and we are now ready to meet our blessed Saviour where we will know

no more sorrow or pain. All will be joy around our Father's throne. I am sure instead of hiding from the Lord we will be awake, waiting for that welcome, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Sister E. M. Alltus

## OBITUARY

### WILLIAM HERBERT PARKER

William Herbert Parker, was born on April 11, 1905 to William E. and Maggie Zumbrum Parker. He departed this life after an illness of three weeks on March 29, 1970.

He was united in marriage to Clara Lucille Bray. To this union was born two sons, William Edward Parker of Goshen, Indiana and Robert E. Parker of Peru, Indiana. Clara Lucille departed from this life on January 25, 1931.

On December 6, 1933 he was united in marriage to Sylvia Edith Kendall Malott of Miami County, Indiana.

Surviving with the widow and two sons are a brother, Clarence of Greenville, Ohio and three stepchildren, Herbert Malott of Kettering, Ohio; Mrs. Harold (Virginia) VanDyke of Troy, Ohio; and Basil Leon Malott of Brookville, Ohio. Also left to mourn his departure are twenty-two grandchildren and eight great grandchildren.

He was a member of the Dunkard Brethren Church, was ordained to the ministry in 1935, was presiding Elder in various churches and was Secretary of the General Mission Board for seventeen years. He led a faithful, full and active life until the Lord called him home.

Funeral services were conducted at 1:30 p.m. Wednesday, April 1, 1970 at the Englewood Dunkard Brethren Church by Elder Dean St. John assisted by Elder George Reppogle and Elder Paul Blocher. Burial was in the Castine Cemetery.

The family wishes to express their appreciation to the many friends and neighbors for their help, prayers, gifts, love, and sympathy during the illness and in the passing of their loved one.

Sis. Della Klepinger, Cor.

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General Apathy still has a large army under his control.

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Sin causes the cup of joy to spring a leak.

**NEWS ITEMS****QUINTER, KANSAS**

The Reformed Presbyterian Congregation of Quinter, Kansas wishes to express it's appreciation to the Dunkard Brethren Congregation of Quinter. During a recent remodeling time, we were invited to take part in the regular evening preaching services. As pastor of the congregation it was most refreshing to hear Pastor Dale Jamison preach the truths of the Word of God. Though our remodeling is now completed and we are now able to use our church, we feel we have come to a closer spiritual kinship through our worship services under the ministry of the Dunkard Brethren Pastor of Quinter.

Sincerely, Robert H. McFarland, Pastor

The above is, in part, a letter which further expresses the desire that our whole denomination know that the sound Biblical preaching and the Godly people there, are a real encouragement to those who are committed to the infallible Word of God.

-Editor

**SAVAGE RIVER VALLEY, MD.**

The Lord willing, the Broadwater Congregation will hold a series of revival meetings from July 24 to August 2. Elder D. Paul Reed of Riner, Virginia will be the evangelist.

Saturday, August 1 will be Love Feast and Communion, with services beginning at 3 p.m.

We ask an interest in your prayers for the success of these meetings that souls will be saved and the church edified.

We extend a hearty welcome to any who can to come and worship with us.

Sis. Bertha Dorsey, Cor.



Love never asks how much must I do, but how much can I do.

Charity begins at home, but it doesn't end there.

## THE INFALLIBILITY OF THE HOLY SCRIPTURES

### *Part 2*

The three divisions of the ancient Scriptures made by the Jews were The Law of Moses, The Prophets, and The Psalms. Sometimes they are mentioned as The Law and The Prophets. Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." This was Christ at the beginning of His earthly ministry. Verse 44 says, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, in the prophets, and in the psalms, concerning me." The Psalms may be taken as the title of the third division (the writings) of the Old Testament, since Psalms was the first book of that section.

Christ specifically endorsed many of the historical and miraculous events of the Scriptures which skeptics attach so severely. He endorsed the creation of the universe, mankind, and all living. Mark 13:19, "For in those days shall be affliction, such as was not from the beginning which God created unto this time, neither shall be." Matt. 19:4, 5, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

He endorsed the truth of the destruction of Sodom, the deliverance of Lot, and the changing of his wife into a pillar of salt. Luke 17:26-32, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were giving in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: They did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

Christ also endorsed the provision of manna in the wilderness. John 6:32, "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not bread from heaven: but my Father giveth you the true bread from heaven."

Christ endorsed the scriptural account of Jonah in the belly of the whale. Matt. 12:39-40, "But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth."

Christ sanctioned the cleansing of Naaman the leper and other miracles. Luke 4:25-27, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

Many critics of today are calling these events of miracles of the Old Testament legends, symbols, and myths. But Jesus Christ, the highest critic, endorsed the entire Old Testament. He placed His authoritative approval upon them by specific mention of these truths. No one can truly accept Jesus Christ as the Incarnate Word, the Word that was made flesh, and logically refuse to accept the full inspiration and authority of the Old Testament. Gal. 3:24-26, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Repeatedly and emphatically Jesus endorsed the Old Testament. He who believes not Moses and the prophets will not believe Jesus, though He arose from the dead. He told the Jews of His day, "...there is one that accuseth you, even Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47.

In conclusion let us notice Christ's endorsement of the New Testament. Before His ascension He told His disciples He would send to them by His Holy Spirit the additional truth unfolded in the New Testament. Matt. 24:35, He said, "Heaven and earth shall pass away, but my words shall not pass away." Christ gave revelation to certain selected and prepared men, who had been with Him from the beginning of His earthly ministry. John 15:26-27, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

Let us notice the Gospels of the New Testament Scriptures. The New Testament was written at Christ's direction and He endorsed it. John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here He promised them that the Holy Spirit would activate their memories. Matthew remembered the Sermon on the Mount, John remembered the Upper Room Discourse, and also His great messages of John 14, 15, etc. The Holy Spirit brought Christ's words to their remembrance. Jesus made provision for the books of the New Testament when He said, the Spirit would testify of Himself to them and they would bear witness for Him.

At Pentecost, they were filled with the Holy Spirit and testified of Him. Nothing could stop them. Peter declared in his first Spirit filled sermon, "This Jesus hath God raised up, whereof we are all witnesses." Acts 2:32. A little later when Peter was commanded not to speak at all, nor teach in the name of Jesus, Peter and John answered "...Whether it be right in the sight of God to hearken unto you more than God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19-20. The Gospels of Peter, Paul, James, Jude and John were all received from Christ, through the Holy Spirit which came upon them at Pentecost.

In John 17, Jesus prayed for them (and us) who would believe on Him through their word. Coming back to the thought of the Scriptures being inspired, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Let us notice that in the letters of the Epistles recorded by Paul that he said, "...not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth..." I Cor. 2:13. Their words are God breathed. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21.

Jesus said in Luke 10:16, "He that heareth you heareth me; and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me." Here Christ gave the same authority to the words to be spoken by His disciples that He gave to the words spoken by Himself.

Let us sum up what we have written, Christ's reference to the Scriptures was, "It is written." This was His entire defense against the devil. "Man shall not live by bread alone... Get the hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deuteronomy is the book of obedience. Obey is the key word. The obedient one comes and takes his stand upon the Holy Book of obedience, the Bible, just as Christ

came to do His Father's will. He who was the Eternal Word defeated Satan with the words of Moses because they were the words of God. Christ will conquer him; he will come to his doom. Rev. 20:10.

Are the Scriptures infallible? There is no doubt about it.

Bro. Wm. Root, 1612 Morphy St., Great Bend, Kansas 67530

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### CHILDREN'S PAGE

#### WATER INTO WINE

One time there was a wedding in a little town of Galilee called Cana. Jesus and His disciples and His mother were all invited to the wedding. In those days nearly everyone had wine to drink with their meals, and so it was at this wedding. We don't know why, but the bridegroom didn't have enough wine for all the people at the wedding. The servants said they needed more wine. Jesus' mother heard them and told Jesus, "They have no wine." Then she said to the servants, "Whatsoever He saith unto you, do it."

There were six large jugs of stone near by, and Jesus said to the servants, "Fill the water pots with water." And they filled them clear to the top. Then Jesus told them to take some of it out of the jugs and take it to the man in charge of the feast.

I can imagine the servants thought this would be a good joke on the guests who were at the wedding, but when they poured it out it had changed to wine. The governor of the feast tasted it and called the bridegroom and said to him, "Usually men bring out their best wine first and after the guests have had plenty to drink, they bring out their wine that isn't quite so good, but you have saved the best till last!"

What a wonderful story those servants had to tell. They knew that a miracle had happened — that water had been changed into the very best kind of wine. This was just the beginning of miracles that Jesus did while He was here on earth. Let us always remember the words that Mary the mother of Jesus said to the servants, "Whatsoever He saith unto you, do it."

Bro. Rudy Cover, Sonora, California

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Give not from the top of your purse, but from the bottom of your heart.

## FORGIVENESS

This is not a very popular subject, in fact many would like to avoid it altogether. Many individuals do not hold it sacred. Churches have virtually dropped the spirit of forgiveness for the reason it may create an adverse condition in the church. We are told that is why the Lord's Prayer is often left out of our prayers. Nations also gather around peace tables refusing to acknowledge their faults or exercise the spirit of forgiveness.

In the reading of that beautiful story of Joseph recorded in Genesis, chapters 37-47, we are impressed with the forgiving spirit of Joseph. He never had any ill will toward his brethren, though they hated him and sought to kill him. He became a ruler of Egypt and a saviour of his brethren. It was a joyful meeting of his brethren. He forgave them, and admonished them to fear not, for God did send me before you to preserve life and he wept and kissed all his brethren. What a wonderful fellowship, where love and forgiveness was present!

All this brings our thoughts to the teachings of Jesus. Following the prayer He taught his disciples, He said, "For if ye forgive men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14-15. In Matthew 18, Jesus taught us how to treat our offending brother. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22. Peter was inspired and became a preacher of the forgiveness of sins. Acts 13:38.

The climax of Jesus' mission here on earth came as he paid the supreme price of our redemption on the cross. His great love for His persecutors and the world was manifest in His last words, "Father, forgive them: for they know not what they do." Our salvation is complete in Christ when He said, "It is finished."

Forgiveness is the seal of our love toward one another. When we come into the church, we promise to abide by Matt. 18:15. To prove our love we stoop to wash one another's feet. This is a beautiful teaching Jesus gave us by example before He went away.

There is also a healing power in forgiveness. "Confess your faults one to another, and pray one for another, that ye may be healed..." James 5:16. Much of our sickness could be avoided, and all could be healed if we apply Mark 11:22-24, to our lives. I can testify that these words are true and faithful and will be effective to all who will use them. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness

of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12, 13.

Bro. L. A. Shumake, Louisa, Virginia



## THE CHRISTIAN BUSINESSMAN AND HIS CHALLENGE

by Bro. Leonard Wertz

The businessman today is faced with many worldly pressures and definitely needs to keep the Christian goal in mind. We can get so tied up with the affairs of this world that we lose sight of our real purpose and reason for this life. The following is for the consideration of and for a pattern for the Christ centered business life. I feel that most of the thoughts are also applicable to the non professional person in his every day life.

Matthew 5:16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here is a rule for success given by the most successful individual of all time, our Lord and Saviour, Jesus Christ. It is an infallible rule and it can be applied by each of us, whether we be in trade, in commerce, or in the important work of keeping a home and raising a family.

Jesus was the most conspicuous example of the success of his own rule. At the early age of twelve, he was already about his Father's business. This business included the reflecting, voicing, and demonstrating for the benefit of man kind the spiritual power of the Christ, with which he was endowed without measure. His final and complete surrender to the will of God, before the crucifixion, allowed him to triumph over the cross and the grave, and the importance of his mission was assured for all peoples throughout every age.

Every upright businessman seeks to bring wisdom and order into the conduct of his business activities, to establish a reputation for honesty, courtesy, and fair dealing. Pr. 10:4 asserts, "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Dealing with this same thought, Ro. 12:11 tells us not to be slothful in business but to be fervent in spirit; serving the Lord.

The parable related by Jesus about the talents indicates that there is no essential difference between one, two and five talents. This denotes variety and quality, not quantity. The person with "one talent" can be capable and competent, even as much so as the one with two or five, with respect to opportunity and achievement and productivity. The divine command is that one's talent be used to its maximum.

I am sure we can agree that the Lord believed in the just reward of industry, in individual responsibility to produce, to multiply, and to gain and possess and dispose. His teaching indicates that a person exercising his talents well will be given a recompense of reward and a recompense of loss will be given to the person who refuses to employ his talent (s). Intelligent activity in any right field of endeavor is needful to assure security, abundance, peace, contentment, each of which are rewards of unselfish service. A person has to employ his talent uninhibited by misgivings, doubts, and fears in order to reap the recompense of the divine profit system.

Jesus tells us to "Render to Caesar the things that are Caesar's, and to God the things that are God's" in Mark 12, and paid his taxes and obeyed the laws of the land. Christ took no part in politics and he made it clear to Pilate that his kingdom was not of this world. Peter 2:13 states, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme:..."

The business man can also consider these words in Ja. 4:8, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." He can remember the words of Paul in II Co. 9:6, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The First Commandment, found in Ex. 20:3 says, "Thou shalt have no other gods before me," and is of primary importance to the businessman. When he realizes that the "me" is God, and that the "thou" is himself, he will realize that God has given him a fundamental law, a steadfast rule, and that it is the basis of sound policy, a code to govern his business conduct by. He will also learn that progress and prosperity come to him in the measure that he obeys this divine law.

It seems today that in the press and rush, the hurry and scurry of business, that other gods seem to exercise power over business. Although they appear in many forms, these gods are merely the belief in matter, in materialistic "things", in evil, and the mortal mind. The businessman who has no other mind before God, and who serves Him exclusively, derives foresight, confidence, and competence, obedience and thoroughness, as well as an understanding of true abundance.

To conclude, the businessman should begin each day with the deep and humble realization and acknowledgment that there is but one God, Spirit, governing his business and one God characterizing his affairs and directing his activities. This should lift him above the material sense of quantity to perceive higher things. John 6:27 states, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." It should never be forgotten that mans only purpose on this earth is to serve God. Amen.

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### *MARY HAD A LITTLE PRAYER*

Mary had a little prayer,  
She said it every day,  
But when she has her lunch at school,  
Her prayer she must not say.

It makes some grownups much disturbed  
When children pray at school,  
The highest court in all the land  
Was asked to make a rule.

And so in Mary's fine, new school  
No prayers shall be said;  
Why, there are some who boldly say  
That Mary's God is dead!

But Mary, wiser than them all,  
Believes God knows and cares;  
She bows her head and silently  
Still offers Him her prayers.

—Irma Harem, selected by Grace Sweitzer

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Men do not reject the Bible because it contradicts itself ....but because it contradicts them.

## ONE THING YOU LACK

It was a refreshing experience to meet a person for the first time and in only minutes discover he is a Christian. Midst thousands of people who are existing without hope in Christ, it is a thrill to meet a person with a testimony on his lips for Jesus. This changes the whole day. One soon forgets the thoughts of business and we talk about the Lord. What a glorious experience—just met another man who has not bowed to Baal. This world of sin has a better chance now with a brother like this living in it. Pessimism is turned into optimism.

This was my experience as several Christian friends and I made a requested business call. We first talked of our business, then looked at his garden and backyard as he showed us around. It was in the backyard that he began telling us of his work for the Lord. My spirits were lifted to listen to him. He is choir director of the big church on Center Street. He spends a lot of time with that choir. He is very busy in the work of the church.

He gave me new hope. Here is a positive witness for Jesus on this street. Surely the neighbors must be blest to have such a man in the community. What an influence he must have on the suburban town near where he lives. Meeting a Christian like that is a thrill. It almost makes one shout hallelujah—the world isn't as bad as I thought.

But then....well Jesus told the rich young ruler, after he assured Jesus he didn't commit adultery, kill, steal, or bear false witness and that he honored his parents, one thing was yet lacking. Jesus told him, sell all that thou hast, and come, follow me. Luke 18:22.

My new friend seemed to be all that. No adultery, stealing, killing or hatred. He loves his family. That is not all, I can almost see him shell out the green backs as the plate is passed in the big church. And how he can get the choir to sing those songs of love, it must thrill all those at the worship service.

But then just as we were ready to leave came one more conversation piece. He had a solution to the race problem of the city. The story undid everything. Here was another unkind, prejudged, unchristian story about the negro. The joke may have been to release his superior prejudice—angered feelings. Then maybe he expected to see us all laugh at the story as we drive away. The story came as a shock. We couldn't laugh. We couldn't say—that's right man. We soberly drove away. We could hardly believe our ears.

It happened again—a new friend—a Christian (?) and a heavenly experience all knocked over with one of those "nigger" stories.

It is a most disheartening experience to have to wind up a conversation in such a revolting manner. And where would a choir director learn to have such unkind feelings toward people of another race? Choir director or not, it all comes from the same source. It comes from the evil source. The Bible tells us to speak not evil one of another. James 4:11. Such stories promote hatred, violence, prejudice and murder. Sure, we all want answers to the race problems, and we want them now. But race jokes only prolong the arriving of the answer.

We may not approve of the way of life of a person of another race or the way he expresses himself. An unsaved person of any race expresses his sinfulness in some manner. Some do it through violence. Those with plenty of money do it from their fine castle through pride and self exhaltation. Both are sin. It is the sin of violence we use to justify our unkind jokes. The sin of a violent person will never make a sin right for me. Neither do the sins of another race give me a right to commit the sin of telling unkind jokes that promote hatred.

I am sure many are tired of hearing a "race" gospel. Many are tired of reading an over-balanced amount of race material in the religious papers. We have read and heard "race" till we are almost turned into a racist ourselves. But even this does not excuse me from responsibility or justify any retaliation. The other race are still eternal souls that God wants in his kingdom.

Good master — what do I lack? Follow me — learn of me. But you'll never learn from Jesus how to tell off color stories about another race.

Simon Schrock, 4614 Holly Ave., Fairfax, Virginia 22030

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### A PRAYING HEART

I am convinced that nothing in the whole Christian religion is so difficult, and so rarely attained as a praying heart. Without it you are as weak as weakness itself. With it you are irresistible.

This by some would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the church will have to turn over a new leaf on this subject of prayer. Frequent seasons of secret prayer are, in my mind, indispensable to keeping up an intercourse with God.

Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel.

Charles G. Finney

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W. S. Reed  
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1/71

# BIBLE MONITOR

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NO. 8

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

---

## FAITH

Faith will keep our hearts rejoicing  
In the darkest, saddest hour,  
Faith will win the hardest battle  
Through our Saviour's mighty pow'r;  
Faith will find the way to victory  
Overcoming ev'ry foe  
Faith will bring us rest of spirit  
Faith will banish ev'ry woe!

Faith will keep our hearts from fearing  
All the darts in Satan's hand,  
Faith will be our shield and banner  
Giving us the strength to stand;  
Faith will show us things eternal,  
Lifting eyes from trials sore  
To the end of life's short journey,  
To the Saviour we adore.

Faith, we need, to please our Master,  
Showing thus our trust, sincere,  
In the One, who is our ransom  
Who our ev'ry prayer doth hear;  
Faith is given for the asking,  
God has promised to bestow  
This great gift from Heaven's storehouse  
On His children here below.

—Selected by Bro. Eldon  
Mallow, Clearville, Pa.

## CHANGES WE SEE

Today, we are living in a fast changing world. It seems that nearly everything about us is being changed. Many of the landmarks of past years have been removed. Places we have known in the past are hardly recognizable after we have been gone from them for a few years. Many of the changes about us have been made in the name of progress.

As one returns to the area where he has lived for a number of years, change is quite apparent. Several towns and cemeteries have been replaced by a reservoir covering thousands of acres and one is made aware of the rapidity with which changes take place.

Many changes have been introduced into the agricultural world in the last several years. Methods of operation have changed considerably. Farms have grown ever larger with an increasingly smaller percentage of people contributing to the production of foodstuffs. It is said that some eight percent of the population raises the entire food supply for the nation.

Perhaps the greatest change of all has taken place in the scientific world. Discoveries have been made in the last twenty or thirty years that stagger the imagination. Even ten short years ago, who would have believed it possible for man to set foot on the moon and then to return safely to earth? Messages are transmitted around the world in a fraction of a second. Man can fly faster than the speed of sound. We can get in our automobiles and traverse the continent in a matter of hours.

But we view these changes with mixed emotions. Some of these changes may be beneficial, but undoubtedly some have been harmful. Some of the changes may be either a blessing or a curse depending upon our usage of them. But we believe all to be a fulfillment of God's Word. Dan. 12:4 says, "... Many shall run to and fro, and knowledge shall be increased."

Most important of all are the changes we see in the religious world. We hear of great revival campaigns in different parts of the world in which hundreds or even thousands claim to be saved. We see the merger of many churches in which those of conservative belief must compromise principle or withdraw. But at the same time, we see a religious power structure being formed, we also see a lukewarmness of the Spirit in which men do not realize they are wretched, miserable, poor, and blind, and naked, before God. We believe this to be preparatory to the coming to power of the Anti-Christ.

We are living in a day of permissiveness. We hear considerable about situation ethics. To be ethical means to conform to the standard, and in a given situation would mean to be governed by "what everyone else is doing."

Moral standards are being cast aside and many are no longer willing to be guided by the codes of conduct of years gone by. We read in Judges 17:6, ". . . Every man did that which was right in his own eyes." More and more we see this spirit in evidence in both the spiritual and the worldly sense.

Today, many are wanting liberty that would permit them to do whatever they wished regardless of its effect upon others. If one were to project this attitude to its ultimate end it would mean anarchy. Those who want such liberty do not wish to be restrained.

Some complain that the Bible is so negative in its approach to the issues of life. They feel the same about the Church. Although some rules may appear to be negative, they are based upon the teaching of the Word. The Bible does have its "Thou shalt nots." Eight of the Ten Commandments are written in this manner. A child quickly learns the meaning of "No, no!" Neither is there any misunderstanding "Thou shalt not."

Without rules we would be left to our own imaginations as to what is right and what is wrong. As in Judges 17:6, every man would do what was right in his own eyes. Rules can be as a fence to keep us out of trouble as well as a fence to guide us in the right way. Rules are not attempts to take away freedom but are established to preserve it. We are creatures of choice. Shall we choose to abide by the Standard or shall each one do that "which is right in his own eyes?"

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### EYE OPENERS

The present day news is not encouraging. Nations are rising against nations. Prophecy is being fulfilled at a rapid rate. There is a rapid surge in the falling away from the faith, as prophesied in God's Word. Every Bible student should consider current events as eye openers.

Look at world conditions today. Evil is abounding on every hand. False teachers are multiplying rapidly. Things are shaping up for Christ's second coming. Are our eyes open to the times? Are we preparing to meet God?

The Word foretells that men shall be lovers of pleasure more than lovers of God. America is pleasure mad and fun happy. The work of the Church is lagging and the hell holes of America are crowded, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Do we see the parallel to the prophecy and its present day fulfillment?

America can no longer be called a Christian nation. Men in the know declare that her morals are no longer a safe standard for other nations to

pattern after. Claiming to be a Christian nation, missionaries from America are facing difficulties on the foreign field because of the grim news they receive from America.

We are not living in a day of honest, wholesome, Christian living. We are living in a day of lewdness, hippies, mini-skirts, drunkenness, gambling, whoremonging, murders, thefts, burnings, and every description of violence. We are getting ripe for the coming of the Lord.

While things are waxing worse and worse before our very eyes, we also see, within the Church, the falling away from the former avowed faith. We see a lukewarmness on the part of many. We see, over our nation, churches that were dedicated to the service of the Master now being made into a house of merchandise and a den of thieves.

The heads of nations are in perplexity. The depreciation of the dollar by fifty percent or more, the exorbitant national debt, labor unrest and many other factors multiplies the troubles and ills of our day. These eye openers should cause each professed Christian to live as God and Christ would have us live. This old world offers us nothing. Our hope is in Jesus Christ and Him crucified.

God is working the fulfillment of His prophecies from both ends. We see and hear news of current events. Prophecies, as enumerated above, are fast being fulfilled. God is making ready to send Christ for His bride. To open our eyes, by the help of God, I want to point out the other end that God is working at.

I turn to Isaiah 43:3, "Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west." This scripture refers to the Jews returning to Jerusalem. Keep that scripture in mind. Christendom is coasting along today, at ease in Zion. While such an unconcerned attitude is

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being manifested on the part of Christendom, Jesus stated in Matt. 13:25, "But while men slept, his enemy came and sowed tares among the wheat and went his way."

Those tares grow, just like the hidden leaven, until the whole is leavened. This growing of tares and the leavening process is constantly on the increase. It is growing, while most people are unaware, not thinking about it, unconcerned; yet the damage and threat of the enemy is greater today than ever.

Just as we are not alert to the sowing of the tares and the leavening of the whole lump, we are equally as unaware of the clock of time running on and on, nearing the stopping place. We are as equally unaware, or maybe a better term, not alert, to the prophecies of God's Word being rapidly fulfilled.

Bible students estimate that more prophecies were fulfilled in 1967 than any previous year. Palestine is the prophetic barometer. Let us take a few readings as recorded there in 1967. Last year was an eye opener for the students of prophecy. Last year may prove to be one of the most significant years in nearly twenty centuries.

There is happening in Palestine a veritable parade of fulfillments, each of which was prophesied by holy men of old, as they were inspired by God. The first is the rebirth of the Jewish Nation. Read Ezekiel 37:1-14. Israel lives again, back in her own country. In 1948, a nation, out of existence for nineteen centuries, with its people scattered in every land, suddenly came into existence as an independent nation.

Never before, in human history, has this occurred. The preservation of the Jewish people through all these centuries, in the face of many attempts to exterminate and annihilate them, is as miraculous as the restoration of the nation itself. This is an eye opener when you seriously meditate upon it. If God can bring back to a small land a people that are scattered over all the earth, would you question His ability to resurrect the saints and take them home to Heaven?

The second eye opener is the return of the exiles. Seventy percent of Israel's population of 2,500,000 people are immigrants, most of whom have returned from over a hundred countries to the land of their fathers in the last twenty years! This, too, is without parallel in history. Can any student of prophecy fail to recognize the significance of the Jews' return? It is an eye opener, is it not?

Truly God is bringing the Jewish seed from the east and from the west, as my text states. Listen to the reading of Jer. 32:37-38, "Behold, I will gather them out of all countries, whither I have driven them in my anger and in my fury and in great wrath, and I will bring them again unto the place and I will cause them to dwell safely, and they shall be my people and I will be their God!" This prophecy is fast being fulfilled.

The third eye opener is the building of the cities. The prophets foretold of the doom of many of Israel's cities because of apostasy. Hundreds of cities disappeared out of sight, destroyed, buried, burned. Archaeologists have proven the fulfillment of those scriptures by uncovering many of them, some very recently. Cities mentioned in the Old Testament are being rediscovered. Does that not open our eyes to the authenticity of God's Word? Archaeologists estimate there are more than two hundred buried cities in Palestine that have not yet been touched by a shovel.

After centuries of desolation, new cities have sprung up, such as Tel Aviv, now numbering over a half million. Tel Aviv now stands where Joppa once stood. We read much about Joppa. Jonah went down to Joppa. Peter tarried many days in Joppa. Dorcas, the woman full of good works, lived in Joppa. Joppa perished, but Tel Aviv took its place. This is just one instance. At many Biblical sites, the ruins of the old and the buildings of the new stand side by side and even on top of one another, as visible monuments to the accuracy of the prophets. This should open our eyes to the truth of God's Word.

The fourth eye opener is the reclamation of the land. Even more impressive than the building of the cities is the reclaiming of the land. Within the past two decades visitors to the Holy Land saw only desolation and barrenness in many places. Reclamation seemed hopeless and impossible. They saw the old wooden plow pulled by donkeys. They saw the winnowing of the grain. Today much of that dried unproductive land is under irrigation, farmed with modern machinery, and yielding her increase. Muddy, miry roads have been hard-surfaced. Bare, rough hills and mountains are now blanketed with young forests. Highways, once meandering through semi-desert and unproductive land, today are bordered with fruit orchards, vineyards and tilled land, raising much needed food. Truly this is an eye opener.

Now, meditate on the words of the prophet, Ezekiel 36:8. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." God is getting their land ready for them! Listen to this eye opener taking place right now, although many people are totally unaware of its fulfillment. Ezekiel 36:34-35, "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

Listen to the foreknowledge that the prophet Isaiah had centuries ago that are presently being fulfilled in our day and time. Isaiah 35:1, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." No truer words were ever prophesied.

The fifth eye opener is the revival of the language. In the days of Christ, the Hebrew was already a dying language. Aramaic had become the spoken language and writings were in Greek. The return of the Jews from all over the world demanded a common language, that representatives from so many countries might be able to converse with and understand one another. The Hebrew language and the English language are the two languages that are prevailing. This is in fulfillment of Zephaniah 3:9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Our eyes should be wide open, that each one might live a deeper, spiritual, personal life, making ourselves ready for the Lord.

The sixth eye opener is the unification of Jerusalem. Israel's recent six-day victory over the Arabs was in itself a miracle. It even amazed the Israelis themselves. They were outnumbered eighty to one! The great significance was the unification of the holy city of Jerusalem. Why was the capture of Jerusalem so meaningful to the Jews? They can now return to their wailing wall and pray there for the first time in two hundred years.

Prior to this victory, Jerusalem was a divided city. There was the Jewish sector and the Arab sector. There was a no-man's barrier between and often those trying to cross over were shot. But that middle wall of partition has been taken away. This victory meant that the temple area, the most sacred spot on earth to the Jews, was again in their hands, the first time in nearly twenty centuries. It means that Israel is in full possession of Jerusalem as an independent and undivided city for the first time in more than twenty-five centuries. What is happening at the temple area is material for a good many sermons, all eye openers.

What is the meaning of all these fulfillments to us? Jesus, the greatest prophet of all time, when asked by his disciples about the time of His coming and the end of this age, gave them a whole series of signs. One very important one is recorded in Luke 21:24, ". . . and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." If Israel succeeds in holding Jerusalem, and I believe she will, it would mark the phasing out of the period of God's particular work among the Gentiles and the beginning once more of His special dealings with the Jews.

How should these present day events—eye openers—affect us? They should impress us of the need to be ready, following the admonition Jesus gave us, be ye ready. Our eyes should be open, that above all else, we are prepared to meet God. That we have left nothing undone that will displease Christ. These eye openers should create within our bosom a solemn desire to be true, faithful, loyal, firm, diligent stewards of God's Word and the Church. It should cause each one to set his house in order.

While the tares are growing and the leaven is leavening unawares, God's clock is ticking through time, and ere many days pass, we might be standing at God's judgment bar, giving an account of ourselves.

It is prophesied that there shall be a falling away. There are many, who at one time were true to the Church and true to God who walk therein no more. Many who once stood, stand no more. Jesus warns us, in Luke 21:34, that we do not get caught in that day unawares.

To me, my dear brethren and sisters and fellow-readers, to every born again soul who is truly living for and awaiting the Lord's coming, it is a rewarding study to compare the prophecies with their fulfillment. To learn what God is now doing is enlightening to the Bible student of prophecy. He is getting prepared down to the last jot and tittle for the second coming of Christ to receive His bride.

Those that are ready, and those that believe the Word, are waiting expectantly, joyfully, unafeard of that day, waiting to be caught up with Him. That will be God's way of delivering His own from this present evil world. May our eyes be open to the need of living a deeper, closer, more spiritual life until Jesus comes.

—Bro. Paul R. Myers, Box 117, Greentown, Ohio, 44630

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### REVIVAL, WHEN DO WE NEED IT?

When it is easier to stay at home than to go.  
When it is easier to go to our place of work than to the House of God.  
When it is easier to be critical than kind.  
When it is easier to be late to church than on time.  
When it is easier to read fiction than the Bible.  
When it is easier to shirk God-given opportunity than to do it.  
When it is easier to sleep in church than to stay awake.  
When it is easier to grumble than to praise.  
When it is easier to gossip than to witness.  
When it is easier to condemn souls than to pray for their salvation.  
When it is easier to hold grudges than to forgive.  
When it is easier to be worldly than holy.  
When it is easier to withhold our tithes and offerings than pay them into the storehouses.  
Yes, revival is seen by these and other marks in the Christian's life.  
Where do you stand?

Selected by Bro. L.A. Shumaker, Louisa, Virginia

## THE MOST VALUABLE ANTIQUES

Dealing in antiques has become something more than a mere fad; it has become a great business. Age, together with rare pattern and fine preservation, combine to make the article of high value.

The Bible is a religious antique. This book must be the foundation of our faith because it contains the words of the Ancient of Days. Dan. 7:22. It must be enduring, for we have the plain declaration, "Heaven and earth shall not pass away" (Matt. 24:35).

The Bible reveals the fact that religion must center around faith in the Ancient of Days. Gen. 1:1, "In the beginning God." God, Christ and the Holy Spirit; back of this we cannot go, and here our faith must rest.

There has been an ancient companionship with the Ancient of Days. God talked with Adam and Eve. Enoch walked with God. God spoke to Moses face to face. God in the person of Jesus Christ lived in close association with His disciples and has dwelt in the hearts of multitudes of His disciples ever since.

Jeremiah the prophet urges us to avail ourselves of another antique. "Ask for the old paths, . . . and walk in them" (Jer. 6:16). We must build the structure of our life on the sure foundation, one that has stood the test of centuries. "Other foundation can no man lay, than that is laid, which is Jesus Christ" (I Cor. 3:11).

Faith must be built on "The foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). We must believe the old, old story of Jesus and His love. We must accept the message of the old Gospel. If any man preach any other Gospel, let him be accursed. Gal. 1:8. A crucified and a risen Christ is the world's only hope.

We must trust in the Ancient Provider, the God of Elijah, Israel, and Paul. He is not only a God to be worshipped as a Supreme Being, but one to be trusted as a loving heavenly Father, interested in the welfare of His children. Jesus taught this in His sermon on the mount when He said, "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). And when He taught His disciples to pray, He said, "Give us this day our daily bread" (Matt. 6:11). Paul encouraged such a belief when he wrote, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

The belief in an ancient adversary must also be clung to—one who sometimes appears as "an angel of light" (II Cor. 11:14). He is the enemy of truth, seeking to turn away souls from the old faith, to gloss over the old Gospel, to present a modernistic religion to appeal to those who desire some

sort of religion that will claim to be able to give them the crown without the necessity of bearing the cross. John 8:44.

Our methods change. God's methods never change. It has pleased God to ordain the method or system of preaching, as a means to salvation (I Cor. 1:21), therefore it can never be relegated to the past, and it is a method of procedure which in all time will bring results in the salvation of souls. "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). The contact of approach must be the same; the love of God presented by the love of man.

The antiquated method of appealing to the individual will, the purpose of urging to a definite decision in religious matters can never be superseded. "Choose you this day whom ye will serve" (Josh. 24:15). "And ye will not come to me, that ye might have life" (John 5:40). The fact that this method has become a back number in some churches has been manifest in the worldly lives of unregenerate church members.

The American home has become so modernized that there are comparatively few where religious instruction in the home is observed. In the earlier days of the history of God's people we find the command concerning home instruction in spiritual matters. "Thou shalt teach them diligently unto they children" (Deut. 6:7).

The topics of conversation in the homes of this twentieth century are fashion, business, pleasure, and much conversation unclassified, except as frivolous and trivial. God is unrecognized in the family circle and at the home board. No thanksgiving and imploring of divine grace morning or night. No instructive discussions of the great truths of the Word of God.

Because religious instruction in the home is an antique which has been so largely discarded we observe that the habit of attending public worship, which is closely related, has also been regarded as too old-fashioned. But the command stands, "Not forsaking the assembling of ourselves together" (Heb. 10:25).

Disregarding this, business and pleasure have become the rule of the day, resulting in small audiences and many closed churches. We find that modern prosperity begets worldliness, and a trifling excuse is sufficient to keep from the house of God many who consider themselves church members of good and regular standing.

Another antique that needs to be preserved is the authority of the Scriptures on matters of faith and practice. A "Thus saith the Lord," means little to many now. "But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). The Bible alone is the revelation of God and its truths must be ardently adhered to if we expect long to maintain a Christian civilization.

A hope of salvation must rest now, as always, on the acceptance of the atoning blood of the crucified Son of God. Worldly wisdom can never take place of the spiritual, for "the wisdom of this world is foolishness with God" (I Cor. 3:19). How presumptuous infinite man to think to supersede the wisdom of the Infinite! How terrible will be the condemnation of those teaching error, who, like the Pharisees, enter not in themselves and hinder those who would. Matt. 15:14.

Let us preach and teach and live out the old truths of the Word of God—the truths the faithful of the ages have lived and died by. Truth changes not with age.

Someone has called the Bible "the impregnable Rock of Holy Scripture." The Saviour of whom it tells is the same today as when He walked on earth, full of compassion, love and power to save. The story of the cross, though old, is ever new. The Word of God, though written long ago, yields new beauties to those who search its pages. The only new thing needed to make religion real, is a new heart, resulting in a new life, and to have that we must accept the old-fashioned Gospel.

On the fact of the unchangeableness of God and His Word, rests our only hope of salvation.

The Bible Champion

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### THE PRAYING CHURCH

Take your Bible and read through the Gospels with the intention of discovering what you can learn of prayer. See how often the Master Himself was engaged in long and fervent prayer. Note how frequently the words, "I pray," fall from His gentle lips. Can you sense the urgency with which He enjoins His followers to watchfulness and prayer lest they be overcome of temptation, or the longing with which He pleads for their supplication on behalf of the great harvest of the souls of men?

Turn to the Book of Acts and see what marvels were wrought in the early church at the instance of prayer. See how at the fervency of their supplication the place wherein they prayed was shaken (Acts 4:31); their leaders were delivered from prison (Acts 12:5); or they discovered with certainty what was the mind of the Holy Spirit (Acts 13:2,3). The early church was a praying church. Their power, which we sometimes admire but lack the zeal to purchase, was sought in the secret closets of prayer.

It is not hard to discover that periods of great revival in the church have been preceded by periods of earnest prayer. Men who have been powerful preachers have likewise been men who were powerful in prayer. Men who

have been powerful preachers have likewise been men who were powerful in prayer. Is it rather singular that in our present day search for more effective ways of doing the work of the kingdom so many times we overlook the very channel by which we are privileged to link ourselves with the inexhaustible springs of God's power and mercy? Especially it seems we fail to avail ourselves of the blessing God has promised upon united prayer. In Matt. 18:19, Jesus has promised that the agreement and union in prayer of even two of His followers will merit the special attention of His Father.

Surely Satan must put forth a great deal of effort to keep men from their knees, for he knows what havoc can be wrought in his kingdom when Christians pray. One of his most effective weapons against us is the delusion that we are too busy. In spite of an astounding array of modern labor-saving devices, we live a far more rapid pace than formerly, a pace that seems to deny us the time for quiet meditation and prayer. Two things must be acknowledged: effective prayer takes time, and it is hard work. This price seems to put it beyond the reach of many of us. Or should we confess it this way, that we have esteemed the worth of prayer so lightly that we consider the price too high? For too many people prayer has become a sort of emergency measure to fall back on in times of crisis. Can we not understand as Christians that it is our avenue of daily contact with the divine sources of strength and wisdom for daily living? Our present-day habits of living and working have so intruded upon the sanctity of family life that all too few of us seem able to find a time for united family devotions. Who can measure the tragedy of this loss in terms of leanness to our Christian living and dissipation of strength for the church?

The prayerless church is a powerless church. How diligently we seek for ways and means to improve the effectiveness of our work, when, like Samson without his hair, we do not know that our strength is gone from us because we have left off seeking in prayer at the source of divine power. There is great need for the church as a whole to pray and pray unitedly for God's direction and blessing upon the work of His kingdom. Your ministers earnestly desire your prayers. Paul was a man who seemed to sense his great need of the prayers of his people. Recall how frequently he implores in his letters, "Brethren, pray for us." The prayers of his people are to the minister like Aaron and Hur who supported the arms of Moses.

How can we as a church expect to know the will of the Lord unless we are willing to seek it in prayer and to wait for His direction? How can we expect efficiency in our labors and effectiveness in our testimony until we have sought it earnestly at the throne of God? But we say that we have prayed. But what is our conception of sufficiency in prayer? Are we satisfied with a

few moments at our bedside on retiring or arising? Do we feel we have done our duty when we join with the congregation in prayer at our weekly services of public worship? Can we not realize that we are seeking divine favor and blessing, yes, divine guidance upon our labors in and for the kingdom of heaven itself? Such favors are not lightly purchased. Do not think that we are saying there is merit in the length of prayer. The Pharisees had no lack of prayer of a sort, but the fact remains that the earnestness of desire and singleness of heart which causes us to seek God's will and favor will likewise encourage us to tarry until we know that we have received the blessing.

Doubtless, as Christians we are often made conscious of the needs in our individual lives, and the needs that exist among us as a body for deeper spiritual life, and a clearer spiritual attitude toward the problems we face as a church. Perhaps no one single thing would reach so far into so many avenues of our need as would be accomplished by an earnest renewal of our periods of private devotions and united public prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

Linden Wenger

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## SOUTH FULTON

Sermon by Bro. George Repleglo

Psalms 146, "Praise ye the Lord." When we consider what God has done for us, we should greatly praise Him. "While I live, I will praise the Lord," a very definite statement. "I will sing praises unto my God while I have a being," or as long as God gives him breath. He would trust Him and not man. A wonderful conclusion because there is no help in man.

David doesn't mean help in a physical way, for the mortal body fails after a period of time. He was looking for greater help at a Throne of Grace. No one can give spiritual help except God. We must look to God for help in our every need.

David is telling us what God has done. If God is able to do all on earth on the natural side He can certainly provide for us spiritually. Happy is he who hath the God of Jacob for his help.

Did you ever define the word happy? Happiness and sorrow are opposite. Happiness is contentment and joyfulness. I don't want us to get the same idea that the world has of happiness. We hear about someone who feels that happiness is to attend a major league ball game or other worldly amusement with their friends. Others mistakenly feel that dope and drugs and liquor may make them happy.

But this is different. "Happy in the Lord" is happiness that does not cause people to sin. We can rejoice in God. Are you happy you have the God of Jacob whom you can trust to the fullest extent and never be disappointed? He loved us and sent His only begotten Son that we might have everlasting life. We are happy He sent His Son.

To some, happiness may mean pleasure and success in worldly things. But to the Christians, who are holy and consecrated to God, happiness is the result of the peace of God which passeth all understanding. Our life will be a pleasure even under persecution, suffering, and prison. Are we giving Him all our soul and mind and strength? If so, we have all the help we will ever need.

Happiness is found in fearing the Lord, in knowing and doing His will. The Bible says we are to "grow in grace and knowledge of our Lord and Saviour, Jesus Christ." II Peter 3:18. The Bible also says to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. We ought to be prosperous in a spiritual sense that we be not led of that which is carnal.

Are you happy today? No one can be happier than one who is living in harmony with the gospel. How wonderful it is that God has preserved in His Book the knowledge that we can learn whether we are living a true and faithful life. To be happy means simply to be satisfied in Christ. Too often people are trying to make themselves happy by their own merit.

I don't think any of us need to be in darkness. Why should we be confused? We are to have a renewed mind. Therefore all things become new. What became new? Our very being. We are satisfied with Christ and we don't want for anything when we believe. Our martyrs were satisfied in God's will. They were happy in the God of their salvation. Are we happy we can come to the God of Jacob for any kind of help and direction?

Jesus told His disciples, and I believe that includes us also, that He was going to send a Comforter. I am glad that God is no respector of persons so that whosoever will, may come to Him.

The consecrated will receive a reward. God will do what He says. The way of the wicked will be turned upside down.

We can have all these things for our happiness if we devote our lives to Him. The more effort one puts forth, the more the blessings will be multiplied. You may search all your life and never come to the end of spiritual riches. I am happy for the confidence we have that we will see the Supreme Being. When we go against nature we suffer the consequences. James said, "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Let us continue to be happy in the Lord. We can see about us much that is

uncertain. As a result, no one can tell what tomorrow will bring forth. There is no uncertainty in the Word of God. All of it is true. Jesus said, "these things will come to pass." He said He would come again. He didn't say what hour and minute, but we can look around and see these things coming.

As in Noah's time the people heard him preach but they didn't believe him. Many people who hear the word of God in this day and age will be surprised at the end of time.

Are we happy because our sins have been forgiven? We ought to look forward to that blessed day. We should be happy to know that Jesus has promised to come and deliver us from this wicked world. I Thess. 4:17, 18, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Are you happy you have become a new creature, that you have a renewed mind?

We suffer on the physical side of life but are happy in the Lord. Our happiness will never end when we leave this life. To the faithful, He will bring a reward. "And, behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Those who are ready will never need to be confronted with sin or with Satan again.

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### THE POISON OF SELF-PITY

Pity is one of the finest feelings the human heart can have. It is compassion for the suffering of others.

Only a totally hardened heart can view without pity the suffering struggles of a dying world and the mute misery of other people.

The love of God shows itself in compassion for the troubled soul. "Like as a father pitith his children, so the Lord pitith them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14).

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

This compassion of the divine is shared by the human disciple. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:16-17).

But pity is a worthy response to suffering only when it is directed outward. When it turns in upon the self, it becomes a form of mental and spiritual poison that slowly but surely destroys the soul.

Self-pity breeds resentment against circumstances, people, and finally against God himself. It destroys appreciation and blinds the mind to the multitude of blessings that remain.

The temptation to indulge in self-pity is natural enough. When trouble comes, our first reaction is to feel sorry for ourselves. It is when we allow this first reaction to become a permanent attitude that we fall into the snare of self-pity with all the added troubles it brings with it.

Self-pity is born of misery and unhappiness. It is particularly dangerous when that misery and unhappiness is by reason of circumstances over which we have no control.

But self-pity does not relieve the misery and unhappiness from which it comes. It only intensifies and deepens the sorrow and trouble that causes it.

The cure for self-pity is the outward and the upward look. For Christians, at least, thanksgiving for the blessings that remain is always helpful.

Because self-pity involves a certain amount of preoccupation with personal problems, it is helped by determined effort to help those even less fortunate than oneself.

Associated with self-pity is usually a deep sense of loneliness. The tendency is to withdraw within a shell, to cut off normal avenues of association with others. It is helpful to seek the fellowship of other people in such circumstances.

But above all, there is the promise that God will "comfort all that mourn" and "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3).

This is not something we can do for ourselves, but what is done for us from on high. Our part is to put on "the garment of praise." God's part is to supply the comfort and the oil of joy.

The wise young man in the Book of Job spoke of God, "who giveth songs in the night" (Job 35:10); and the Psalmist said of the Lord that even "in the night his song shall be with me, and my prayer unto the God of my life" (Psalms 42:8).

Advice is always easier to give than it is to accept. But at the first approach of self-pity, the safe and the wise thing to do is quickly to turn one's thoughts to the sufficiency of God.

Herald of Holiness

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We can't all be apostles, but we can be living epistles.

### THE DIARY OF A BIBLE

Jan. 15. Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess. Another New Year's resolution gone wrong.

Feb. 2. Cleaning day. I was dusted with other things and put back in my place.

Feb. 3. Owner quickly picked me up and rushed off to Sunday School. He did not open me, however.

Feb. 23. Cleaning day. Dusted and put back in my place. I have been down in the lower hall since my trip to Sunday School.

April 2. Busy day. Owner had to present the lesson at a church society meeting and quickly looked up a lot of references.

May 5. In Grandma's lap. She let a tear fall on John 14:1-3.

May 7, 8, 9. In Grandma's lap every afternoon now—a comfortable place.

May 10. Grandma's gone. Back in my old place. She kissed me good-bye.

May 20. Baby born here today. They wrote it's name on one of my pages.

June 19. Had a couple of four leaf clovers put in me today.

July 1. Packed in a trunk with a lot of other things. Off for a vacation.

July 7. Still in the trunk.

July 15. Still in the trunk.

July 20. Still in trunk; almost everything else taken out.

July 25. Home again in my old place. Quite a journey through I do not see why I went along.

Aug. 2. Rather stuffy and hot. Two magazines, a book, and an old hat on top of me. Wish they would take them off.

Aug. 9. Cleaning day. Dusted and put back again.

Aug. 16. Cleaned again with special care and put in a prominent place on the library table. Heard them say that the minister is going to be here for dinner.

Aug. 20. Owner wrote date of Grandma's death in my family record. He left his glasses between my pages.

Dec. 31. Owner just found his glasses. Wonder if he will make any resolutions about me for the New Year? Isn't this a funny world?

And what kind of a diary could your Bible write, that Bible on the table in your living room?

Women's Household,  
selected by Grace Sweitzer

## TAKING OUR STAND WITH CHRIST

There is no question which can present itself to any man that is fraught with greater consequences than the question of what one is going to do with Christ. It is within our power to reject Him, and it is within our power to take our stand with Him, no matter what our circumstances may be. There are millions of people in this world who have never heard of Christ, or who do not know enough about Him to take any position, either for or against Him, but this is not true of those who read these lines. If we refuse to take our stand with Christ, we are in reality taking our stand against Him. The person who busies himself with the affairs of this world and ignores Christ is shutting Him out of his life as effectively as though he spent half of his time scoffing at His claims. The influence of the blatant skeptic may be considerable in certain circles; people to ignore religion and stay away from church is more to be feared.

Taking our stand with Christ, if done in any adequate sense, is not a matter of merely an hour or a day, as one might stand with a friend while he has his picture taken. Standing with Christ involves a continuous temper of soul which finds expression in deeds of loyalty and love. Ordinarily standing with Him will mean connection with a church and a whole-hearted support of its work. It means that we shall, if need be, endure reviling and all manner of false reports for Christ's sake. It means a general spirit of loyalty to Christ which will find expression in every way in which loyalty needs to be expressed, as by obedience to His commands, by a defense of His claims if they are challenged, by identifying ourselves with His followers, and by a steadfast confession of our faith.

Such a taking of our stand with Christ brings rich rewards. In addition to the spiritual graces and fruits which are made possible through Him, it means that God is on our side instead of against us. When we take our stand with Christ He takes His stand with us, and that is worth more to us than all else besides. It means that we are not alone to fight our spiritual battles, or to face the enemies of righteousness, or to meet the problems of life. We have a Helper, who is really able to help, and to whom we can go at any time. It means that, when we come to the end of our earthly labors, there is in store for us a crown of righteousness that fadeth not away.

When the Jews failed to take their stand with Christ, it meant destruction of their holy city and the end of their nationality. Tragic physical death and a loss of nationality are bad enough—some nations are suffering such things

to-day. But of inestimably greater consequence is the doom of those who, because of their rejection of Christ, go out into eternal night. "Sin kills beyond the tomb." In our land we have little fear from being overwhelmed by a foreign power, but we do need to fear Him who is able to destroy both soul and body in Hell. We need to be on guard against the sinister influences which would weaken our loyalty to Christ and sap our spirituality and lead to religious indifference and neglect. It makes little difference to Satan by what means his ends are achieved, just so they are achieved. Let us resist his encroachments of every kind by taking unequivocally our stand with Christ.

Light and Life Evangel

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### THE HARD WAY OF TRANSGRESSORS

When my wife and I started to travel to the southern part of our country, the thought impressed my mind that it is much easier to take the way that by-passes the traffic through many large cities. Why will so many take the hard way of sin and folly that lead to severe hardships throughout eternity? We have a better way to take than the way of sin and folly.

Proverbs 13:15 says, "Good understanding giveth favour: but the way of transgressors is hard." We know of many that have suffered hardships in this life because of failing to take good advice from parents. The Psalmist has said, "Through thy precepts I get understanding: therefore I hate every false way." Psa. 119:104. Why not take the straight and narrow way of the cross and avoid the many hardships suffered by those that make their choice the pleasure of sin?

The narrow way of the cross by-passes the hardships of sin and folly. God's Word will give us the best understanding we can obtain in this life if we will but receive it. Unfortunately, there are so many who will not receive His word. Prov. 28:5, "Evil men understand not judgment: but they that seek the Lord understand all things."

The Psalmist has given us some very good advice. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Psa. 1:1, 2. If all would take this advice, many hardships could be avoided. Many young people that fail to take good advice learn the hard way. The Psalmist continued and said, "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Psa. 1:6.

Because of the transgression of Adam and Eve in the garden of Eden, they were driven from the garden and they came under the hardship of death.

Because of wickedness God destroyed life from the face of the earth with a flood. In time past, many have suffered because of their choosing the hard way of transgression. Today, almost everywhere, we see the hardships of transgressors that have brought much suffering and many heartaches to the human family. Job asked, "How many are mine iniquities and sins? make me to know my transgression and my sin." Job 13:23. He desired to know his transgression and sin that he might improve.

David said, "Deliver me from all my transgression: make me not the reproach of the foolish." Psa. 39:8. How uncomfortable it is for a child of God to be found in the way of transgression! God's Word gives us instructions how to by-pass many hardships in this life and to escape eternal punishment. For those who repent of their sins and accept Christ as their personal Saviour, He will remove all former transgressions. Again the Psalmist said, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psa. 119:128.

The straight and narrow way is the only way to eternal glory. The broad way is the way of suffering and misery. Because of sin many are suffering in the hospitals and in prisons. David said he would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. The way of sin is full of hardships. Let us take the way that gives promise of well being, long life upon earth, and a great eternal reward to follow.

Let us not be unequally yoked with unbelievers. "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God be not blasphemed." I Tim. 6:1. The yoke that is easy and the burden that is light leads to happiness and we shall find rest for our souls.

The joys of this life are very small compared to the joys of eternity. We can win over sin and the second death by accepting Christ and His Saving Gospel. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation . . . ?" Sin and wickedness is growing worse and worse because so many choose the hard way.

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Jesus is not only a very present help in time of trouble, but a help in preventing trouble.

## HAPPINESS—IS BEING SAD SOMETIMES

The year before I was born, John A. Morrison wrote a book in which he had a chapter entitled, "Strange Things about Happiness." He said, "Happiness is like a spoiled child. When we call for it, it refuses to come. When we chase it, it is out of sight around the corner." In his homespun manner, Dr. John went on to say, "Happiness cannot be ordered in either retail or wholesale lots. Sears and Roebuck do not handle it. God never gave us happiness anymore than He gave us apple pie. God gave us the stuff out of which happiness is made. The pie depends largely on the making."

Jesus said in Matthew 5:4, "Blessed are they that mourn: for they shall be comforted."

In Jesus, happiness and sadness meet. He was said to be "a man of sorrows, and acquainted with grief." But never make the mistake of thinking that means He was an unhappy man. In the sense of the very healthiest kind of happiness, Jesus was the happiest man who ever lived. He was so very alive. He was sensitive to things most of us overlook. He was aware of things about him.

The climate of the life of Jesus was happiness—a happiness that accepted sadness as an essential ingredient to fulfillment and wholeness. His happiness was being sad sometimes. The occasional clouds of sadness that dotted His sky merely added beauty as in an early sunrise.

Avoiding pain is no way to find happiness anymore than seeking pain would be. What a mistake to avoid funerals! How unhealthy to turn your head from the suffering of the world! How immature it is to seek only the facts that are cheerful and encouraging!

You cannot rid yourself of sorrow and grief and remain true to your human potential. Sadness does come. The death of a friend is very real. Sickness goes with life. Heart-breaking conflict is a reality. Tension and tears are not fantasies of someone's imagination.

Pain has come. It will come. It makes up a large and important part of our humanity. It is our part to meet life with an ever stronger faith in the essential goodness of God's work. Suffering and sorrow will pass away, and we will be happier for having met them with courage.

The Arabs have a saying, "All sunshine makes a desert." Too much happiness can be as devastating as too much sadness. Happiness is like the sun; you can get too much of it. The man who never knows what it is to mourn

over the loss of a loved one or to grieve over the loss of his savings may eventually experience life as parched, dry, dull, and monotonous. To cut off mourning and sadness is to limit your capacity for happiness and joy.

The same communication system within a man which helps him to know moments of happiness also helps him to know moments of sadness. It is as if there were telephone lines strung between you and life. So you don't like the messages coming to you! You decide to cut those horrid telephone lines. It means the loss of communication of zestful, enthusiastic living as well as sorrow.

The person who does not mourn over war loses his capacity to comfortably enjoy peace. The person who does not mourn about the poor in our world loses his capacity to enjoy his own wealth. Not to be disturbed about the color lines that have been drawn between the races is to lose appreciations for our freedoms. To ignore the dropouts of society is to lose your sense of involvement. An awareness of drug addiction, alcoholism, crime, and corruption can still bring a deepened sense of gratitude for self-control and discipline.

When I was a boy, we had a lad in our school who had the misfortune of being born without the normal pain receptor system of the body. He could not feel pain. Other children would stick pins in him, but he did not feel it. When some particularly malicious boy cut his skin, making a dangerous, infectious wound, the little fellow felt no pain. One larger boy said, "I'll make him feel pain" and he stomped the lad's foot with his big heavy shoe. He broke the bones in the lad's foot, and yet—no pain.

How fortunate we are when we have the capacity for pain! How happy we should be when we mourn, for that is happiness indeed!

Selected from Vital Christianity

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Be not simply good. Be good FOR something.

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It is a great thing to do a little thing well.

## NEWS ITEMS

I would like to take this way to sincerely thank all for cards, visits, flowers, and fruit and especially for the prayers offered in my behalf during my stay in the hospital and since my return home. May God richly bless all of you. The doctor has recently given me permission to return to full time driving—much sooner than he thought. There is power in prayer.

Bro. Harold K. Musselman

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### LITTLESTOWN, PA.

The Lord willing, the Walnut Grove Congregation will be meeting June 15 to 28 for revival efforts with services starting each evening at 7:30. Sunday School begins at 9:30 followed by preaching each Lord's Day. Bro. Paul Hartz will be the evangelist. To these services all are welcome. Come and bring others with you. Pray that more souls may be added to the church in this series efforts.

Sis. Betty Shelly, Cor.

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### In Appreciation

Mere words are inadequate to express our sincere thanks, and deep appreciation for the earnest prayers, get-well cards, gifts and visits during Bro. Parker's hospitalization.

The many deeds of kindness, prayers, sympathy cards and words of comfort, your gifts of flowers have all done their part to help sustain us and give us courage to face tomorrow, in the loss of our dear companion and father.

Sister Herbert Parker and Family  
Thank You

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### ADULT LESSONS

- May 3 — Worship the Lord in the Beauty of Holiness. Psa. 28 & 29.
- May 10 — MOTHER'S DAY. Ex. 2: 1-25.
- May 17 — Putting Our Trust in God. Psa. 30 & 31.

May 24 — Blessing of the Forgiveness of Sin. Psa. 32.

May 31 — Matchless Power of God. Psa. 33.

### THE BIBLE STUDY BOARD

## DAILY DEVOTIONS

For May 1970

## AFFLICTIONS

Memory Verse Psa. 22:24, "For he hath not despised nor abhorred the afflictions of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

Fri. 1 – Job 10:1-22

Sat. 2 – Job 30:1-31

Memory Verse Psa. 119:67,  
"Before I was afflicted I went astray: but now I have kept thy word."

Sun. 3 – Job 34:1-37

Mon. 4 – Job 36:1-33

Tues. 5 – Job 37:1-24

Wed. 6 – Psa. 18:1-50

Thurs. 7 – Psa. 22:1-31

Fri. 8 – Psa. 25:1-22

Sat. 9 – Psa. 34:1-22

Memory Verse Psa. 119:75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Sun. 10 – Psa. 44:1-26

Mon. 11 – Psa. 55:1-23

Tues. 12 – Psa. 66:1-20

Wed. 13 – Psa. 82:1-8

Thurs. 14 – Psa. 88:1-18

Fri. 15 – Psa. 89:1-52

Sat. 16 – Psa. 90:1-17

Memory Verse Psa. 119:92, "Unless thy law had been my delights, I should then have perished in mine affliction."

Sun. 17 – Psa. 94:1-23

Mon. 18 – Psa. 102:1-28

Tues. 19 – Psa. 106:1-48

Wed. 20 – Psa. 107:1-43

Thurs. 21 – Psa. 116:1-19

Fri. 22 – Psa. 119:49-80

Sat. 23 – Psa. 119:89-112

Memory Verse Psa. 48:10, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

Sun. 24 – Psa. 119:135-176

Mon. 25 – Psa. 129:1-8

Tues. 26 – Psa. 132:1-18

Wed. 27 – Psa. 140:1-13

Thurs. 28 – Psa. 143:1-12

Fri. 29 – Isa. 9:1-21

Sat. 30 – Isa. 48:1-22

Memory Verse Isa. 49:1-13, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people and will have mercy upon his afflicted."

Sun. 31 – Isa. 49:1-26

## SUNDAY SCHOOL LESSONS

## FOR MAY 1970

## PRIMARY LESSONS

May 3 – Learning From Jesus.  
Luke 10:38-42.

May 10 – Prayers That God Hears.  
Matt. 6:5-15; Luke 18:10-14.

May 17 – God Knows Your Heart.  
Matt. 23:23-28; Mark 7:14-23.

May 24 – The Way To Heaven.  
Matt. 7:13-14; 21-23; Luke 13:  
24-28.

May 31 – The Lost Sheep. Luke 15:  
3-24.

Samuel Bross  
R.2  
Lebanon, Pa. 17042

5/70

# BIBLE MONITOR

VOL. XLVIII

MAY 1, 1970

NO. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## LOVE OF OUR MOTHERS

Love of our mothers, living yet,  
In cradle song and bedtime prayer,  
In nursery rhyme and fireside lore,  
Thy presence still pervades the air;  
Love of our mothers, priceless gift,  
Our grateful hearts thy praise uplift.

Love of our mothers, tender love,  
The fount of childhood's trust and grace,  
O may thy consecration prove  
The wellspring of a nobler race;  
Love of our mothers, priceless gift,  
Our grateful hearts thy praise uplift.

Love of our mothers, guiding love,  
For youthful longing, youthful doubt,  
How blurred our vision, blind our way  
Thy providential care without;  
Love of our mothers, priceless gift,  
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,  
O living truth to meet our needs,  
Still serve the home and save the church,  
And breathe thy spirit through our deeds;  
Love of our mothers, priceless gift,  
Our grateful hearts thy praise uplift.

Arthur Bardwell Patten

## SECURING THE CONFIDENCE OF OUR CHILDREN

"Mother, I'm afraid I can't be back to go to town to buy my clothes. Fred and I want to follow the creek to its source once. You buy them. You know what a boy wants." John's mother did know how to buy a boy's clothes, not only to cover his body but to maintain his boyish self-respect.

While driving to town, Mervin, a high-school sophomore, questioned his father, who was a postal clerk. "Dad, can't a man in an overalls job be just as good a man as one in a white-collar job?" Respect for father's understanding made a glad heart. And in the discussion that followed, Mervin's thinking contributed as much to the answer as did his father's.

Mary broke a beautiful vase while dusting it. Immediately she carried it to her mother with expressions of regret. No fear held Mary from approaching her mother, for she knew Mother appreciated her daughter more than the vase.

In high-school science class the teacher, following the teaching of the text, gave the impression that man had evolved from a lower life form. At home Bob said, "What shall I do? I don't believe this teaching. What are the facts of the Bible? Help me to think them through." Encouraged by his son's confidence in his knowledge of the Word, Father with his son set about to meet the error. The result was that the teacher believed with Bob and declared this belief to the whole class.

After school the boys discussed going down to the pond to skate. Jim would take them home in his car just before dark. But Harry, perhaps the most popular of the boys, would not go without going home first to ask his parents. One boy jeered and asked what his dad would do if he went just this once. "Perhaps nothing," said Harry, "but I wouldn't disappoint them."

James was really glad to introduce his chums to his father, the man for whom he had such keen admiration. He knew all the boys would enjoy him, and they did. Father appreciated the boys too.

These youth had confidence in their parents. They trusted in them because the parents understood them. Confidence was built also on appreciation. In their homes they felt secure, because they believed in their parents. The son who admired his father had no trouble respecting him. Parental rights were appreciated and accepted.

It is almost second nature to the tiny child to trust his parents, to confide in them, to believe in them, to respect them, and to follow them. Too often

this attitude changes, and that all too soon. Loss of confidence brings sad and heavy hearts. Even preschool children often become critical of father or mother, those who were once their idols.

How well we know that we can't demand or compel confidence in us as parents. Why did they once so completely confide? Was it not because they experienced a love that met all their needs, that made them happy, and gave them a sense of perfect ease when in our care? They could not identify their needs nor discern the values for which we nurtured them so carefully. We became students of the infant and were diligent to give him what he needed. The returns in confidence were most satisfying.

But a baby does not stay a baby. Each age of childhood, youth, and adolescence also requires love and understanding and security and joy in our care. To meet the needs of any age requires love, a love that is glad to spend and be spent. What love is found in the parent who always gives a good answer to the every question of the child! She considers the child's matters important and listens. Giving only the appearance of listening is soon detected. The mother who has no time for the child merits no confidence.

Understanding the growing child requires careful observation, sympathetic consideration, and prayerful study. We must regard the laws of growth that God has put in him. We deal not with the child we may wish we had (one that would spoil none of our plans), but a real person. A child is not a little man or woman. Child life is very real and very significant. Those who pay the price of understanding will be rewarded by being appreciated, respected, and trusted.

Each child has a right to find a place in the home circle. He must be wanted and enjoyed. The gentleness, the kindness, and the courtesy with which he is treated give him assurance. His property rights must be respected. Older children especially must have some privacy. Every age has a personality that must be appreciated and respected. We cannot demand blind obedience without loss. Discussing children with words or any sign language in their presence is not kind. If we are considerate of another's plans we do not interrupt at just any point. This consideration must be given to the child who is to respect his parents. Allow the child to make his own decisions whenever possible. Confidence will nurture confidence. Repeated criticism of what a child does will weaken the bonds of love and faith, because the child becomes discouraged and less careful to please.

Companionship with our children is a great factor in building confidence. Living together, playing together, working together in our home, sharing our joys and sorrows from babyhood, reading together, enjoying each other's friends, worshipping together, studying together—while we do these activities we get close to our children and reap many fold for the time and energy

given. In a home with a beautiful Christian family atmosphere children-and-parents' ties become strong. To such a home a child delights to return for counsel and fellowship.

Proverbs 31 says it is the good wife who gets the praise. "Her children arise up, and call her blessed." If we desire our children to come to us for advice, to tell us their secret ambitions, to obey us, to admire and respect us, we must be worthy of these confidences. For their sakes we must be strong in the Lord, we must know the Word we profess to live, we must be consistent in all our living, we must be pure and noble above reproach, we must be intelligent and wise. Too often it may be the lack of evident goodness that separates child and parent. Our spirits must be nurtured daily at Jesus' feet. We need wisdom from above to live worthy of our children's confidences.

We need not tell our children to confide in us. By such admonition we may get less respect. But it is our privilege and opportunity to nurture them to an appreciation of and confidence in their parents. Every parent has a right to the joy of his children's confidence.

—Alta Erb

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The Bible as a book stands alone. There never was, nor ever will be, another like it. As there is but one sun to enlighten the world naturally, so there is but one Book to enlighten the world spiritually. May that Book become to each of us the man of our counsel, the guide of our journey, the inspiration of our thought, and our support and comfort in life and death.

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**THE BIBLE MONITOR****MAY 1, 1970**

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## THE GREAT NEED FOR CHRISTIAN MOTHERS

"Her children arise up, and call her blessed: her husband also, and he praiseth her." Proverbs 31:28.

The second Sunday in May has been set aside by proclamation of the President of the United States. Probably no day of recent origin has been observed by common consent by both Christians and non-Christians alike as is Mother's Day.

Mother's Day – We would like to notice the name given to this day. It is called "Mother's Day" and is a day set aside to honor women. Today women are trying to enter different fields. We have career women, working girls and mothers, and business women but among all these there is no honor as high as being a Christian mother.

Adam by the Spirit of God called the woman placed by his side a most glorious name. He called her Eve which means "mother of all." He did not call her Wife, but Mother of the Living. This is the glory and precious ornament of women.

Let us notice the preciousness and tenderness of the term, "Mother." When Jesus was dying on the cross He said to John, "Behold thy mother." This shows in a measure how much He appreciated her who was His earthly mother. As a dutiful Son He made provision for her, for it is recorded (John 19:27), "And from that hour that disciple took her unto his own home." Even though Mary had other children, Jesus took the responsibility of a dutiful and loving Son, by making provision for His mother. Likewise we cherish her who entered "the valley of the shadow of death" for us. She cared for us when we were helpless infants, she nurtured us from infancy to manhood and womanhood, in sickness and in health.

General Decline of Motherhood in America – We are witnessing the breakdown of the home. It is no longer Christ-centered. The majority of our nation's mothers are without Christ. Many are working and trying to keep a home which in time will cause one or the other to suffer. To many, motherhood and keeping a home are drudgery. Many are looking for happiness out of this sphere.

We see the opposite of the younger women described in Titus 2:4, 5; "That they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed." This is hardly a description of American mothers. The fact is, many of these qualifications are out of date. Instead of being sober, many mothers are tobacco and alcohol

addicts, instead of loving their own husbands, many let others have their affections. To many, children are not prized highly, and not even wanted in many cases. They are not even considered a God-given heritage. Discretion and chastity are not known in many circles. To many the title of housewife is not very spectacular. Divorces are a common thing and very easily obtained.

We do not want to minimize the many happy homes, but we may well ask with alarm, "What will the next generation be like?" It has been said, "No nation can be any better than its mothers. Napoleon is reported to have said, "Let France have good mothers and she will have good sons." The goddess of fashion took over France's mothers. France's sons were weak, and France is no longer considered a world power. The fashion centers have moved to America. What will our harvest be? Like begets like! As we think of all this we can thank God for Christian Mothers.

They stand as a citadel of virtue in our nation. We would let our memories go back to our childhood days. We can remember the times when we were sick and mother untiringly ministered to our needs. Then we think of the many times she was last in bed because of the work she had to do, sewing clothes torn because of carelessness, or tucking all the children snugly in bed. She had words of encouragement when we were discouraged. We remember the sympathy given when we came with a little finger hurt and then the sympathy of later years in sickness or discouragement. We remember the Bible stories, and other Bible truths she taught us. Little did we realize the indelible impression on us and the gradual molding of character. Do you remember the prayers your parents offered in your behalf—that you might be useful in His service, that Jesus would guide your wayward feet? Do you remember the words of correction, advice, and comradeship? The old Jewish saying is, "God couldn't be everywhere, so He made mothers!"

We need Christian Mothers Today Because —

1. No nations, churches, or individuals will rise higher than the ideals of their mothers.
2. No mother's place can be filled by another. You are your child's only mother.
3. Christian mothers are becoming rarer. You are the "salt" of motherhood.
4. The mother is the center around which activity in the home revolves.
5. Only Christian mothers, among women, can and are willing to give their children unto the Lord. Hannah is an example of this.
6. Only a Christian mother, among women, knows how to pray, and can pray consistently, for her children in this wicked world.
7. A Christian Woman only, can realize the Christian order and place of women in God's great program.

8. A Christian mother is the only mother that is Christlike.

Someone has said, "No work in the world pays like mother's work." How opposite this is to the thinking of many mothers! May we notice these things in that godly mother of Samuel. Hannah prayed for her boy before and after he was born. She denied herself of many other desires for him. She did not fail to thank God for him.

Mothers, can we say with Deborah in Judges 5:7, "I arose a mother in Israel," or "I arose a Christian mother in America"?

Selected from the Christian Monitor

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### **WE GIVE WHAT WE HAVE**

You can't give what you don't have, that is certain. Perhaps that's why we give so little real help to the people around us who are sick and sinful and desperate. Perhaps that's why, also, we bring so few people to Christ by our personal witness—our own experience is not vital and real. You can't give what you don't have. And the tendency is to take refuge in theory or talk. Even our worship can be an escape from living encounter with the people who live out their tragic lives in a kind of quiet desperation.

These days we hear a great deal about whether the church ought to be out winning souls or whether it ought to be helping change social conditions to make life better. There are some who say that the soul winners are escaping the nasty social problems. Others say that all the talk about social action evades the responsibility of confronting people with the claims of Christ.

It is always helpful to turn to the Bible, especially the Acts of the Apostles, and see what the church of the early day was like. No one can deny that the Christians of that time made a tremendous impact upon society as well as witnessing for personal redemption. The gospel quickly reached out across the country and into other countries, and the ages testify that the whole fabric of society was affected. Let us look at just one instance where the Apostles faced a real need—Acts 3:1-10.

Peter and John were on their way to the temple for the time of prayer—about three o'clock in the afternoon. At the gate of the temple sat a man who was born a cripple. He was carried there each day to beg. Many people passed by there so it was a good place for begging. It had been going on, no doubt, for years. He had been asking for charity or "alms." Now these men were going to worship, but they didn't ignore this human tragedy. They

didn't "pass by on the other side." That ought to say something to us. There is a proper balance between worship and service. They go together in the person genuinely concerned. These apostles had a heart. They cared about people. Their love was directed manward as well as Godward. On their way to worship, they stopped to give personal attention to a poor cripple. Not an attractive sight probably—most likely unwashed, unsightly, and odorous. If you start to help people, you can expect to run into unpleasant sights and sounds and odors. You have to meet them where they are. The temptation, of course, is to reject the person as unfit because he doesn't fit into your own standards and tastes. but the apostles had received the Holy Spirit a few days before and, as the Apostle Paul wrote later, the love of God is shed abroad in our hearts by the Holy Spirit. Those men were full of the love of God. They cared about a person, even if he was not pleasing to look at.

Now the first thing Peter said was, "Look on us." People do look at us—and what they see could either inspire their faith or destroy it. Would you dare to say that? Would a person who was sin-sick and desperate believe in God's power because of you? Several years ago in a small group meeting, a lady requested prayer for her husband who, she said, had no time for the church or for God. I asked her a very personal and direct question, "Why do you think your husband feels as he does?" She broke down and wept. Then, when she was able to speak again, she said, "I guess it's because of me. I haven't been much of a Christian. I've been irritable and critical. I haven't been a very loving wife." So instead of praying for her husband, we prayed for her, that her life would be truly changed. The confession was good for her, and for all of us. Something vital happened in that group. Later her pastor told me that she had indeed changed and, because she was different, her husband was also feeling very different. She had made several apologies in the church and a number of people had been converted.

"Look on us," the apostles said. People do, you know. They look at us. They get some impressions without being told. God help us to be the kind of people who inspire faith.

Then Peter said, "Silver and gold have I none; but such as I have give I thee." It is not unusual for preachers to have no silver or gold. Anyway, that was not the answer to the crippled man's problem. He had been receiving handouts for years. Probably he was not only crippled in body but in mind as well. It does something to a person to be dependent—the object of charity. Perhaps it was a good thing, then, that they didn't have money to give him. If they had done that, they really wouldn't have given him anything.

R. Eugene Sterner in *Vital Christianity*

## THE POWER OF COMPASSION

Some time ago I sat in a service club to hear the chief of police speak on the need of greater care in driving on the part of the motorist. In pointing out priorities of rules for safe driving, he placed compassion at the top of the list.

By way of example, he said, "When another car starts to pass you on the highway, help him get around you. Don't succumb to the temptation to step on the gas to make it hard on him to achieve his goal. Slow down a bit; have compassion—help him to get by."

"Likewise, when a motorist is coming toward you at night with bright lights ablaze, flick your lights up for a second, then lower them. Even if he is rude or thoughtless, have compassion toward him."

He went on to explain that when drivers put heart into their actions they not only ease the tensions of the highway, but accidents are prevented, and perhaps the compassionate motorist saves his own life in the end.

As I listened to this man in a secular setting elucidate on current problems in traffic safety I mused that he had appropriated one of the basic concepts of Christianity.

Jesus constantly demonstrated the power of compassion. The Biblical record says that He was moved with compassion seeing the multitudes fainting as sheep having no shepherd. In His great Sermon on the Mount, He said, "Blessed are the merciful: for they shall obtain mercy . . . . Blessed are the peacemakers: for they shall be called the children of God."

The ingredient of compassion is so lacking in our culture! The golden rule has been improvised to read, "Do others before they do you." The milk of human kindness no longer nourishes starved humanity. Consequently we are plagued by tension, frustration, and bitterness.

Wars between nations are simply the backyard altercations of small children blown up a million times. Just a little give-and-take, a bit of love and tenderness, a touch of compassion here and there would soon put an end to these things.

Communism considers compassion and gratitude weakness. In some countries behind the iron curtain, if one expresses these virtues he is held in suspicion. Their philosophy appears to be to bite the hand that feeds you, to accept favors from those with whom you disagree, and then when they turn around, stab them in the back.

Compassion is not the normal ingredient of the carnal heart. It comes when the love of God is shed abroad in the heart by the Holy Ghost. It will then

evoke the soft answer that turns away wrath and will manifest the disposition to give preference to others in order that the greatest good shall be accomplished.

Even in the household of faith, the Church, the Christian needs to keep the wells of his heart filled with compassion. Petty frictions could be avoided, head-on collisions would be averted, and ambitious place-seeking would not be found in the atmosphere of perfect love. It matters little in the long run who gets the credit for a job well done, as long as the work of God goes forward.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:8-9).

Herald of Holiness

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### SOUTH FULTON

Sermon by Bro. Floyd Swihart

### GOD'S MESSENGERS

In Daniel 12:1-3, both a precious promise and a warning come from Michael, God's ministering angel. We are told of those who sleep in the dust of the earth, that some shall awake to happiness and everlasting life and some to everlasting contempt. Michael promised that the wise shall shine as the brightness of the firmament. He that wins souls is wise. They have a desire to tell others and to spread the gospel. What a challenge in our day! The challenge should be greater as we grow older. Are we meeting the challenge?

David said that there is no place where one can't see the hand of God. We don't stop often enough to hear God speak to us, to know there is a loving, powerful God in this busy world. All nature testifies of this creation. "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalms 19:1. The smallest things such as the cool breeze in summer, the fragrant flowers, and the falling raindrops are all God's messengers. When a great drought comes a fresh shower lifts our hearts to God.

Sometimes I think it would be good for us if God were to speak to us and demand an answer as He did to Job. He forgot how great God was. The Lord spoke out of the whirlwind, ". . . Answer thou me, . . . Hanceth the earth upon nothing." No one can fully realize how powerful God is who ". . . Bindeth up the waters in his thick clouds." God asked, "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?"

When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" Job 38:8-11.

When problems arise in our life He can say "... Hitherto shalt thou come, but no further," and trouble can come no closer to us. God, by the spoken word, can stay our trouble. He allows only so much, so far, and no further.

We would be better messengers for God if we were to spend fifteen minutes in hell. We would have an intense interest to preach salvation to the world, to convince and persuade people to accept Christ.

There are false messengers who are not of God. One such was Buddha. He was brought up in luxury. He preached the philosophy that everyone should love everyone else. Buddha believed the people of India should love everyone and that life must consist of love, kindness, gentleness and sympathy. With such high standards, he yet failed to see that out of all this he had no Saviour to give hope beyond death. He had no understanding of the blood of Christ that would save a soul. Thousands still bow before this heathen temple yet today because of this messenger who spread the knowledge of a religion without God to give hope and salvation.

Confucius taught many good things such as the virtues of piety, study, justice, respect of parents, and unselfish consideration of others. But he also had a religion without knowledge of the true and living God. Many religions have high ideals. There are many good moral men. But it takes more than this. You are a lost soul without God and Christ.

What are the messengers offering today? Too many are following man. Too many are blind to the truth of the Gospel. Why do not more people accept the true Gospel? Where are the Pauls, the Peters, and the Stephens? There were wonderful results from their powerful preaching and ministry. They were willing to sacrifice for Christ, even to give their very lives if necessary. They believed that the Gospel was the power of God unto salvation to every one that believeth. For do I now persuade men or God? If I please men I do not please God. God shed His power and blessings on those messengers. They met with much opposition but nevertheless God blessed them. Let us, who are His messengers today, persuade men to come to God.

"Thou shalt hang up the veil under the taches that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." Ex. 26:33.

The veil was blue, purple, and scarlet and fine twined linen, that was to separate the Holy Place and the most Holy Place. The priest was consecrated by being anointed with oil and by the sacrifice of animals and the sprinkling

of their blood about the altar. The priest also made sacrifice for the sins of the people.

Hebrews 10:20 says, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This came about by the blood of Christ. No wonder the veil of the temple was rent at the crucifixion. It opened the way for us to the Holy of Holies.

God, who at different times and in various manners spoke unto the fathers by the prophets, has spoken to us through the person of Christ. Christ who is the express image of God has purged our sins. Because of this we may have peace between ourselves and God. Jesus has a name above all the earth.

Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

The fruit of the righteous is a tree of life and he that winneth souls is wise and shall shine as the stars forever and ever.

Sis. Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

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### A CHILD'S LIFE

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to be sorry for himself.

If a child lives with jealousy, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns to have a goal.

If a child lives with fairness, he learns to have faith in himself.

If a child lives with honesty, he learns what truth is.

If a child lives with friendliness, he learns that the world is a nice place to live.

Dorothy L. Law from Herald of Holiness

## THE PRODIGAL MOTHER

A certain man had a wife and three children. The wife, becoming dissatisfied with housekeeping, and coveting the money being earned by her neighbors, said to her husband, "Husband, secure for me the social security number that falleth to me, and divide unto me a portion of thy trousers . . . "

With a reluctant heart the husband granted her desire and divided his wardrobe. Not many days later the wife donned slacks and, with tool box under her arm, waved good-bye to the children, and took her journey into a far country and there secured a man's job in a factory. She made big wages but she associated with the wicked and listened to the vulgar stories that they told. There was a mighty spiritual famine in that land, and she grew lean in her soul. The children, turned loose at the mercy of the neighbors, soon forgot that they had a mother; but the husband remembered the duties of a wife and wished that his wife would return to her home.

The husband dined on cold lunch meat, while the wife tried in vain to fill her stomach with the husks of the cheese crackers that fell from the canteen vendors machine. And no man gave unto her the respect due unto a lady. One day at rest period as she sat engulfed in a cigarette smoke and smutty stories, she came to herself with remorse, "Here I sit, surrounded by vulgarity, and sacrificing the respects due a lady. At home is a deserted husband, while my children roam the streets unrestrained. The money I make seems small compared to peace of mind and soul." In vain she tried to smother her conscience with the thought that she was contributing to family's economic welfare. So she said to herself, "I will arise and go to my husband and will say unto him, "Husband, I have sinned against heaven and neglected my family in a terrible way. I am no more worthy to be called thy wife, nor the mother of thy children. Make me as thy hired housekeeper." So she gathered her tools together, and started home. And when she was yet a long way off, the husband saw her and ran and clasped her in his arms. And the wife said, "Husband, I am no more worthy to be called thy wife, nor the mother of thy children." But the father said to the children, "Run and bring hither a dress, and the best apron. Put shoes on her feet, and rush to the meat market and get a steak of the fatted calf, and let us have a warm meal once more. For this your mother was lost, and is found." So they rejoiced and made merry.

Selected by Bro. George Throne, Alvordton, Ohio

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The world at its worst, needs the church at its best.

## THE SECOND COMING OF CHRIST

Is Jesus coming again? For almost two thousand years preachers have preached that Christ is coming again. What does the Bible say? In Acts 1:11 it says "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." The Old Testament prophets prophesied about it; the angels told it at His birth in Luke 1:32, 33; Jesus taught it; the apostles preached it; and I believe it. There are more than three hundred references to Christ's second coming in the New Testament. When the second coming takes place we will not see an "ism," an ideology, or a philosophy, but a Person will appear, Christ Himself.

World conditions are such that we should be doing some sober thinking. One of three things must happen: we must have a great revival, or Divine intervention from above, or experience the greatest catastrophe the world has ever known. Historians tell us that twenty-one civilizations have disintegrated morally and spiritually and thus ended in chaos. Our generation is witnessing a moral decay with such rapid speed that people are asking, "Is there a way out?"

### 1.—Reasons why Christ must come again

There are at least six reasons why I believe Christ must come again. The first is to fulfill all prophecies (see Isaiah 9:6, 7). The second is to triumph over death. I Corinthians 15:51-55 tells us that death is swallowed up in victory through Jesus Christ our Lord. Thirdly the Lordship of Jesus Christ demands His return as told in Philippians 2:9-11.

In John 14:1-6 we are told Jesus will come again to receive His people unto Himself as He has promised. He said, "And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." The promise is again repeated in I Thessalonians 4:13-18.

Again we have proof of His coming in that the holy vengeance of God must be shown, for we know God is a Holy God and cannot tolerate sin. We either accept God's cure for sin through Christ's blood and have our sins forgiven, or reject it and face the Judgment of a Holy God.

In the sixth place Christ will come to regather and reign over Israel.

Some of the scriptures teaching and supporting Christ's return follow: Matthew 24:23-27 says false prophets will try to deceive the very elect, but believe them not "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." In view of the swiftness with which the coming will take place, it behooves each one

of us to live our daily lives in accord with I Peter 1:6-7. Here Peter says that even though our faith be tried, may it be found unto praise and honour and glory at the appearing of Jesus Christ.

## 2.—Some of the signs of His coming

Jesus said "O ye hypocrites . . . Can ye not discern the signs of the times?" Matthew 16:1-3. The Bible points out in Matthew 24 definite signs that will precede His coming. There will be wars and rumors of wars. Daily conflicts are springing up that could erupt into a world war. Famines and pestilences will abound. We are told that two-thirds of the world goes to bed hungry every night. Farmers are continually needing new pesticides. Earthquakes will occur in many and different places. The earth now is in constant tremor. The Bible states that all these are the beginning of sorrows, but look up for your redemption draweth nigh.

Another definite sign is given this way: "As the days of Noah were, so shall . . . the coming of the Son of Man be." How were the days of Noah's time? There was extensive eating, drinking, and marrying. There was never a time in the history of America when there was so much eating (as one can notice by all the eating establishments along the highways). Even we Christians cannot go for a drive without stopping to get a bite to eat, and our tables display the gourmet type of food. Statistics tell us that in one year's time, Americans spent \$73,555,000,000 for food and \$11,628,000,000 for alcoholic beverages. Our society demands to be popular, you must engage in Social drink. We are paying a great price for this social evil, which will end in destruction unless we repent. Our society seems to mock God by not believing that the marriage vow means "till death do us part." About twenty million couples have marriage problems, four hundred thousand divorces are granted annually, and one million children suffer the consequences. We seem to have the idea that if this marriage doesn't work we will just try another partner, even up to the fifth and sixth one. Some of the modest do not believe in divorce, but do commit adultery by being unfaithful to their partners. Sex and immorality are rampant everywhere and have even gotten into the Church with the pretense of making worship more relevant.

Daniel 12:4 says that in "the time of the end, many shall run to and fro, and knowledge shall be increased." Travel has increased through supersonic jets and interstate highways, so that now we can travel great distances in a few hours. There is a growing discontent among people, dissatisfaction with jobs, houses, and churches. Our age has the best educational system known to man, but in spite of this we lack wisdom and common sense.

As the age of Grace draws to a close, scoffers will come walking after their own lusts, lovers of themselves, having a form of godliness but outrightly

denying the power of God. Because of these conditions the times will be perilous and it will become difficult to live the Christian life. II Timothy 3:5 says "from such turn away." II Peter 3:5 says they willingly are ignorant of the Word of God. Men, seeing these things happening, will be filled with fear and their hearts will fail them.

On a Thursday afternoon, in July 1967 I witnessed a severe thunderstorm with twister-force winds and three inches of rain in an hour's time. This was followed by another thunderstorm on Friday evening. At the end of this storm the heavy black clouds were hanging in the southwest, the sun broke through the clouds in the west, and as it continued to rain there appeared a beautiful rainbow arched from north to south, with an unusual calm over all. To me this is a true picture of the Christian today, the black cloud represents the sin in the world, the rainbow a symbol of the faithfulness of God, the calm symbolizes the assurance the believer can have in his heart in spite of conditions around him, and the brillance and light of the sun depict the coming of our Christ.

### 3.-Duties of Christians till He comes

Some people believe that we should run to the mountain top and wait till the Lord comes. The Bible says to be patient and wait with courage, for the coming of the Lord is near (James 5:8). Peter says because the end of the world is coming, be earnest and thoughtful men of prayer, but most important of all, show deep love for each other. Because we are children of light, we are admonished to be on our guard, watching for His return; to keep sober, protected by the armour of faith and love; and to wear as our helmet the happy hope of salvation. Christ died for us, so that we can live forever, so let us encourage each other and build each other up (I Thessalonians 5:5-11). Our labors should be to please Him, that we may be accepted of Him II Corinthians 5:9-10 says "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in His body, according that he hath done, whether it be good or bad." I believe we should occupy until Jesus comes. Paul says we should preach the Word at all times, in season and out of season. The exhorter is to correct and rebuke people, encourage them to do right, and constantly feed them patiently with God's Words (II Timothy 4:2). With the free gift of eternal salvation comes the understanding that God wants us to turn from Godless living and from sinful pleasures to live good, God-fearing lives every day, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-15). Since time seems to be running out, we should be constantly busy telling others the good news of the Gospel. It is possible that we say we believe Jesus is coming again, but by our living we make it appear to the

world that we are planning to stay here forever? The only reason why we should wish the Lord to tarry, is that we would desire to see more souls saved.

Is Jesus coming again? I believe as Christians we need no longer look for signs, but for Him. "For the Lord Himself shall descend from Heaven with a shout, . . . the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" I Thessalonians 4:13-18.

These lines of poetry express my desire:

"River of crystal; the true tree of life,  
End of all sickness, and sorrow, and strife;  
Enter right now; it will be too late then;  
Even so, come dear Lord Jesus. Amen."

We all want to go to Heaven at His appearing, but there is only one way. "A man can go to Heaven without health, without wealth, without fame, without a great name, without learning, without culture, without beauty, without friends, without ten thousand other things. But a man will never go to Heaven without CHRIST."

Clarence Horst, Jr. in Bible Helps

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### **"REMEMBER LOT'S WIFE"**

These are the words of our Lord and Saviour. This is the only place in the Scriptures where people are advised to remember another man's wife. There must be some special reason for this advice. It is a well-known fact that there is a lot of looseness in the marriage relation throughout the world. Many men remember someone else's wife and the result is broken homes and divorce. God will bring terrible vengeance upon those who are unfaithful in their marriage relations.

But Lot's wife is not to be remembered because she was unfaithful to her husband. She was unfaithful to the command of the Lord. She was told to leave Sodom before it was to be destroyed by fire and brimstone. The Lord wanted her life to be spared. She was told not to look back. She disobeyed the command and looked back and was overtaken by the judgment that came upon the wicked city. This incident tells us that there can be death in a look as well as life in a look. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:††). The snake-bitten Israelites, who were doomed to death, were invited to look upon the fiery serpent that Moses set up on a pole at the command of the Lord, and then all

who did so were healed. In the Gospel of John we have this beautiful scripture regarding the look of faith towards Jesus Christ for salvation, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

Why did Lot's wife disobey the Lord and look back? This is a question that is not answered in the Scriptures, but disobedience arises from within, and we can be sure that Lot's wife had something in her heart that led her to disobey. The root of her trouble perhaps dated back to the time when Lot's servants and Abraham's servants could not get along with their flocks, and Lot was given the opportunity to make a decision as to whether he would stay in the hill country or take the Jordan Valley. Lot, we are told, chose the well-watered plains of the Jordan and pitched his tent towards Sodom. Lot did, as many farmers and cattlemen do today; he moved to the city. Some of Lot's daughters married men of Sodom. The Bible tells us that the inhabitants of Sodom were "sinners exceedingly."

It is a known fact that our children invariably marry among their associates. From a spiritual viewpoint Lot did his children a distinct injustice by taking them to Sodom among evil associates. Perhaps Mrs. Lot was insistent that her daughters be given an opportunity for cultural development and to move in the social circles of the day. Lot was wealthy and he could afford it as people often justify their questionable conduct today. But can we ever afford to do wrong and disobey God? Godly people living in the country should not move to the city unless they are sure it is the will of the Lord. Material and social advantages offered by the city are not sufficient to justify the change. There are perils in the city. Abraham was much safer with his family out on the Judean hills with God than Lot was among the sinners of Sodom. Lot was a righteous man, but his environment in Sodom was a constant vexation to his righteous soul. Why didn't he get out? Doubtless he would have had to go without his family, because most of them were at home in Sodom. When Lot was sent by the angels of vengeance to warn those whom he desired to save from destruction, it is recorded that his sons-in-law scoffed at his warning. "But he seemed as one that mocked unto his sons-in-law" (Gen 19:14). Lot lost his wife and married daughters through moving to Sodom and escaped with only two single daughters.

Jesus Christ must have the pre-eminent place in our life. He must be greater to us than property, or husband or wife, or children, or any other earthly consideration. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37).

A great many church people take liberties with the Word of God today and obey as much of it as seems convenient to them. Others may obey as long as it does not require self-denial or work any hardship upon them, but to all such we would say, "Remember Lot's wife." Doubtless her disobedient look was due to the fact that she had too much of Sodom in her heart and perhaps too much affection for her disobedient daughters, or too little loyalty and love for God. This story was written for our benefit. "For whatsoever things were written aforetime were written for our learning, (Rom. 15:4). May we, in this enlightened but sinful age, profit from the record regarding Lot's wife and make an all-out surrender to our Lord and Saviour and place every lawful thing of earth or object of affection as secondary to our love for and obedience to our precious and adorable Saviour. —John L. Stauffer

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### ASSURANCE FOR THE FUTURE

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:1-3). Could Jesus have spoken any words with more assurance for the future? He comforted the hearts of His disciples with these precious words, which have also brought consolation to many souls throughout the years.

If, says Paul, in this present life we have a hope resting on Christ, and nothing more, we are more to be pitied than all the rest of the world. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). The thought here is that if this hope in Christ is a false hope, with no prospect of being fulfilled in the future, the Christian is surely to be pitied. If the Christian has no home to go to, no God to welcome him, no King to say, "Well done," then his state is a bad one. But such is not the case. The hope of the Christian enters into the very presence of God Himself and endures throughout eternity. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." are more words of assurance from the lips of Jesus in John 8:51. And, here are still more from the conversation with Martha of Bethany. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

As a rule, in this life, each person reaches about the place and the condition for which he has prepared earlier. This is also true in the moral and spiritual life of a person. The Christian's entire life is a preparation for a later

life in some place for which men and women have fitted themselves while here. Since man was created in the image and likeness of God, his spirit must have some place to dwell forever. So, what is his future home like?

Again I refer to the comforting words of Jesus found in John 14 and 15. Jesus gave His disciples a view of what is beyond this life. He gave them a promise that He Himself is making ready a place for His followers. The important fact is that this place is in the presence of God. Where God is, there the soul can be at home. Christ Himself is the way to that eternal home. Through Him the believers can come into the very presence of God, and there they can find rest and comfort for which they are longing. In His presence is the eternal home of the soul.

Christians can be assured of a kingdom prepared for them. God truly desires to have human beings in His fellowship and in His kingdom. In fact, He created man so there should be intelligent beings who would love and honor and worship Him before He prepared their future home for them—and that home is in His own dear presence. When the judgment day arrives, the believers will hear “the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34).

God has provided, therefore, that every human soul in the end will receive the reward it deserves. This of course, will depend on how that person has lived here on earth and the attitude which he took toward God. “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it . . . . For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Matt. 16:24-27).

The Christian has the assurance that he is to go to be with Christ. Paul was so full of Christ that he could hardly write a sentence in his epistles without making some mention of Christ or relating what he had to say in some way with Him. Living, Paul says is for him Christ; and dying, he says, is still better, for that is to go to be with Christ. “For to me to live is Christ, and to die is gain” (Phil. 1:21).

Believers have the assurance that they are to be rewarded for the service they render their Master. Eternal life is a gift from God. No person ever earns—or even deserves—salvation or the eternal home that is prepared for him. Because of God’s great love and tender mercy that is a free gift. Yet there is a reward promised for service that has been well done. It may be that the reward is the joy and the satisfaction that follows fruitful service. Rewards in the world to come will differ, but one can have the assurance that

everyone will find his own cup of enjoyment and appreciate filled full and overflowing. "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:14).

Take time to read the first epistle of John. There one finds assurance given to believers. The Christian can know that he has eternal life. In this epistle there are tests to confirm one's assurance. The hope the Christian has should keep him watching for Christ's return for He has promised to return to receive His bride to Himself. The time is uncertain, but His bride is urged to keep watching and to be ready for her Bridegroom. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

In the Revelation are given some pictures of the believer's future home, and he can have the assurance of some day occupying those mansions which Jesus said are prepared for those who believe. "And I saw a new heaven and a new earth . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away . . . He that overcometh shall inherit all things . . ." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: . . . And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:1-7, 22-27). Here feeble language makes an attempt to show the great and glorious and eternal realities which are far beyond human comprehension or appreciation. A few words from some wise writer are brought to mind which might well fit in with this discussion. "Divine wisdom, intending to detain us some time on earth, has done well to cover with a veil the prospect of the life to come; for if our sight could clearly distinguish the opposite bank, who would remain on this tempestuous coast of time?" As the believer studies and learns more of his future home and the glories surrounding it, he could well ask the same question.

The one all-important truth is that God is the future home and the Lamb of God is there. They have prepared mansions for everyone who is ready for a *home in heaven*. The fellowship of men with God is there perfect. This future home is shining like a beacon light for the believer as he goes through his earthly life. The city of God gleams on the distant horizon, brighter than the

bright lights of any city at night here on earth. In one's imagination a person can not comprehend the beauty and the glory and the brightness of this new Jerusalem, which is beckoning the believer on to dwell at last in the very presence of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22'14).

Ruby P. Zook

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## MOTHER

Sweet thoughts of our dear mother come,  
In memories fond and true;  
For oft we think of her and home,  
And what she used to do;  
And as we ponder thus, it seems  
When all is said and done—  
Those were, of all, the happiest dreams  
That we have ever known.

When illness came into the home  
'Twas mother who was there,  
Her gentle hand upon our head  
And in her heart a prayer,  
Quite often from the Book she read,  
The one she held most dear,  
And then she'd tuck us into bed,  
And tell us, "God is near."

Whenever mother went away  
It did not seem like home,  
And how we counted every day  
Till she again would come!  
And as she stepped inside the door,  
With kind and loving smile—  
That lovely place was home once more,  
And life again worth-while!

Sometimes at eve, when we were gone,  
And the hour was growing late,  
She would have a dim light on,  
And there would calmly wait.  
Her eyelids would not close in sleep  
Though tired she had been,  
She fondly listened for each step—  
Until we all were in.

Carnations pink were our delight  
When Mother's Day was here  
But now we've changed them for the white  
In sorrow and in tears;  
But since she is in Heav'n, so fair,  
Away from grief and sin,  
We somehow feel she's watching there—  
Until we all are in.

—Salome E. Roberts

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No cloud is so dark and thick in your life, but God's sunshine can break through. Look to people and circumstances and your life will be filled with dark clouds. Look to God and your sky will be bright above you. The upward look is always bright.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## PERFECT PEACE

I look not back: God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him, who blots the record,  
And graciously forgives and then forgets.

I look not forward: God sees all the future,  
The road that, short or long, will lead me home,  
And He will face with me its every trial,  
And bear with me the burdens that may come.

I look not around me: Then would fears assail me,  
So wild the tumult of earth's restless seas;  
So dark the world, so filled with woe and evil,  
So vain the hope of comfort and of ease.

I look not inward: That would make me wretched,  
For I have naught on which to stay my trust;  
Nothing I see save failure and shortcomings  
And weak endeavors, crumbling into dust.

But I look up: Up into the face of Jesus,  
For there my heart can rest, my fears are stilled,  
And there is joy, and love, and light for darkness,  
And perfect peace, and every hope fulfilled.

—Author Unknown

Satisfied . . . . .

## IS GOD PLEASED WITH US?

"But with many of them God was not pleased: for they were overthrown in the wilderness." I Cor. 10:5. In this short verse of Scripture we see the sad condition of many who failed to please God in their everyday life. If we didn't have the preceding verses in this chapter we might conclude that some of those who were overthrown did not have the opportunities in life that others did. But it appears such was not true.

We read, ". . . All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses . . . and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." This is an unusual situation in which such a large number of people all start on a journey at the same time, all travel the same route, all eat the same food and all hope to reach the same destination. Yet we read that they were overthrown in the wilderness.

The point of this Scripture and the following verses is that the events that came upon them are to be an example for us that we not sin as they sinned. We notice that they lusted after the carnal things of this world. God provided them manna but they cried for meat. They longed for the flesh pots of Egypt. The manna was fresh every morning except on the Sabbath and was agreeable to the taste of all. They knew from whence their next meal was coming. Yet they complained. We draw from this that we are not to permit carnal appetites to prevail or we may be drawn into many other sins. We may enjoy many spiritual privileges and blessings, yet come short of eternal life.

Some of them were idolaters. God commanded them to be separate from the wicked nations and not to intermarry with them. In disregarding this commandment, they fell into idol worship and came to fornication in such worship. We may say we don't worship idols in our day. But do we? Anything that we allow to come between us and our Heavenly Father may be an idol. How many permit something to keep them from services on the Lord's day and sit down to eat and drink, then rise up to play! We live in a day and in a nation of pleasure seekers. How many are being overthrown?

They also tempted God in their wanderings in the wilderness. They murmured and complained against God and Moses and asked if Moses had brought them up out of Egypt to die for lack of water and bread, for they loathed the manna God provided. Because of their sinning, God sent fiery

serpents to bite them and many died. They acknowledged their sins and Moses prayed for them and made a brasen serpent and put it on a pole that all who looked upon it might be healed.

From this we are admonished to not tempt Christ lest we suffer destruction. How prone we are many times to murmur and complain, even in the midst of our abundance. We don't like this or that. It's too hot or too cold. If things don't go as we think they should, then we become discouraged. The discouragement of God's people in the wilderness even caused them to rebel against Moses and many lost their lives. Because of that, they were not permitted to enter Canaan. May we be admonished lest we be excluded from the Heavenly Canaan.

We are made to feel that the ends of the world are upon us. "Let him that thinketh he standeth take heed lest he fall."



## MEAN MOTHER

"I had the meanest mother in the whole world. While other children ate candy for breakfast, I had to have cereal, eggs or toast. When others had cokes and candy for lunch, I had to eat a sandwich. As you guess, my supper was different from other children's also."

"But at least I wasn't alone in my suffering. My sister and two brothers had the same mean mother as I did."

"My mother insisted upon knowing where we were at all times—you'd think we were on a chain gang. She had to know who our friends were and what we were doing. She insisted if we said we'd be gone an hour that we be gone one hour or less—not one hour and a minute. I am nearly ashamed to admit it, but she actually struck us. Not once, but each time we did as we pleased. Can you imagine someone actually hitting a child because he disobeyed?"

"Now you can begin to see how mean she really was."

"While the other girls were wearing miniskirts and smoking cigarettes we had to be little grandma's and were called old fashioned. Mother would not even let us go to the drive-in movies. How could she be so mean?"

The worst is yet to come. We had to be in bed by nine each night and up early the next morning. We couldn't sleep till noon like our friends. So while they slept my mother actually had the nerve to break the child-labor law. She made us work. We had to wash dishes, make

beds, learn to cook and all sorts of cruel things. I believe she laid awake at night thinking up mean things to do to us.

"She always insisted upon our telling the truth, the whole truth and even if it killed us and it nearly did."

By the time we were teenagers, she was wiser—and our life became even more unbearable. None of this tooting of the car horn by the boys for us to come running."

She has embarrassed us to no end by making our dates and friends come to the door to get us. I forgot to mention, while my friends were dating at the mature age of twelve or thirteen, my old, mean mother refused to let me date until the age of fifteen and eighteen. Fifteen, that is, if you dated only to go to a school function. And that was maybe twice a year.

My mother was a complete failure as a mother. None of us has ever been arrested, divorced or beaten his mate. Each of my brothers served his time in the service of this country. And whom do we have to blame for the terrible way we turned out? You're right—our mean mother.

Look what all we missed. We never go to march in a protest parade, nor to take part in a riot, burn draft cards, and a million and one things that other children did.

She forced us to grow into God fearing, educated, honest adults.

Using this as a background, I am trying to raise my three children. I stand a little taller and I am filled with pride when my children call me mean.

Selected by Bro. George Throne, Alvordton, Ohio

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## SOUTH FULTON

Sermon by Bro. George Reogle

The only True Messenger is the same yesterday, today and forever. His name is exalted even above Heaven. This same messenger loved us enough to bleed and die to save us from destruction.

This is a great consolation. No one can condemn us if we follow this True One who knows our every thought and every action of our life. If we love Him with all our heart, our mind and our soul, we will want to follow Him.

This is the kind of messenger I want to believe, don't you? He was faithful to the end. At the close of the Gethsemane prayer, can't you realize the longing and the desire of our dear Redeemer to do everything as God willed? Consider the glory that God has set aside for those who love Him, that we may have life and have it more abundantly. How willing we ought to be, not in our own strength, but in God's.

Paul said there are unsearchable riches in the gospel. It is a wonderful thing to think about. When we have come to the end of the way, it isn't so much what we have done, but that we have done His bidding, and have known what is essential for our salvation.

2 Cor. 4:1-18. Let us consider the thought, "Faint Not." God is not willing that any perish. For our weakness we have the Perfect Messenger as our advocate to make intercession for us. O, that we might walk closer in the inner circle with God! I believe it grieves God's heart when a follower faints by the way. It isn't because God's power isn't as great as it used to be, but it is because we do not walk close enough to Him. We would not be in church service but for God's grace and power. The adversary would overpower us. Jesus said, "Be of good cheer, I have overcome the world." John 16:33.

As we have received mercy, we faint not. Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Why? Because they faint along the wayside. x Do we try to reach into the world for things that we think might be better than what the church offers, when Jesus can give us every possible blessing? If we really want to go to Heaven, I don't believe we will have any desire to reach for the beggarly elements of the world. Paul says, "I am determined not to know anything among you, save Jesus Christ and him crucified." Paul

commended himself to every man's conscience in the sight of God, by preaching the true Word. The conditions we have in the world today are due in part to men handling the Word of God deceitfully and upholding the hidden things of dishonesty. Let us renounce the hidden things and manifest the truth.

The gospel is hid to them that are lost. They are lost because the adversary has dominion over them. The devil likes to make us think God's Word is not necessary. He is going to test us and God is likely to permit it. We will be tried for Christ was tested and tried. The thing which inspired Christ to obey was the thought of being rejoined with His Father in Heaven after His work here was done. When you and I come to the end, what will it be? Have we remained faithful and know nothing save Christ and Him crucified? I believe God will help us live this life if we keep before our minds those things which are not seen, the things which are eternal.

I think of Stephen as he was being stoned. His body was being brutally beaten, yet he looked steadfastly up to Heaven, being filled with the Holy Ghost. He saw the Heavens opened and the glory of God and Jesus.

Paul said, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. Is it any wonder Paul said, "Let us not be weary in well doing: for in due season we shall reap if we faint not"?

The Devil is going to put forth every effort to cause us to miss Heaven. He does not care who you are, all he wants is to prevent you from receiving eternal life.

Jesus went to a certain place, but He didn't stay because the people would not open their hearts and believe. I wonder how many places there are today where He would visit, but would leave because of unbelief? Men's hearts are getting callous and hard as in the days of Noah, continually doing evil. Paul said, "We have this treasure (Word of God) in earthen vessels (Christians)." David one time said, "My cup runneth over." I think Paul had a similar experience. How marvelous that God entrusts this treasure to mortals! Are we allowing the glory of God to cleanse these vessels so that we can be witnesses to those about us? How clean is this earthly house of ours? Do we get a little pleasure out of carnal things? David said, "If I regard iniquity in my heart God will not hear me." What about it? We have the same God that David had.

What is this earthly vessel? It is going back to dust. The part that is alive, the real being, is going to live forever in eternity. And eternity is

going to be lived, in only one of two places: either glory with God, or in torment of hell.

When we stop and think of this earthly vessel, and only a few short years to serve Him, all the possessions in the world are not worth it. What will it profit if we gain the whole world and lose our soul? What would we give in exchange for our soul? All has been given to us for nothing. You couldn't buy salvation no matter how much gold and silver you have. All it takes is a penitent heart, a desire to learn and accept Christ. You don't have to be highly educated to gain it. Not many mighty, not many wise men after the flesh, not many noble are called. But God hath chosen the humble and weak. All it takes is a willing mind.

We have the promise that the Blood will cleanse us from all unrighteousness. If any blemish is left, it is because we have not allowed Him to take it all away. Man does not live by bread alone but by every word of God.

We may or may not go through persecutions. We leave that to God. Paul said, "I have bought a good fight, I have finished my course, I have kept the faith: hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7-8. Man didn't give him the crown. You don't have to be a Peter or a Paul to receive a crown. You need to be a child of God.

What a wonderful experience for a true child of God at death's door where we can say like Paul, "I have fought a good fight and kept the faith." Kept what faith? The faith once delivered to the saints. The faith of the one that is the same yesterday, today, and forever. Blessed is he that stands to the end and faints not.

Sister Elta K. Blyth,  
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### ACHING HEARTS

There are aching hearts everywhere. Often we look into the faces of men and women who do their best to wear a smile and to be cheerful, but in the meantime they carry aching hearts, no doubt. Then we look into the faces of those who reveal the fact that they have sad, aching

hearts. They look sorrowful, dreary, downcast, gloomy, and despondent. Some condition exists in the heart, soul, mind, spirit, or in the home which makes them miserable, and takes the sunshine out of life. Shadows have gathered over, and gloom prevails in the heart and soul.

There are many causes for aching hearts. Of course, the main cause is sin, and back of sin is the devil. Many sinners and backsliders carry aching hearts. The history of sin all the way through the ages has been that of aching hearts. dreary lives, guilty consciences, wounded spirits, dreary outlooks into the future, wasted years, lost opportunities, and finally, lost souls. Therefore, all should turn away from sin and the devil, and live by His help and grace.

However, it seems that many good people often have aching hearts; they are so tempted, tested, and tried in heart, soul, mind, and spirit until the very heart and soul ache, just as the body aches when one is sorely afflicted. Some have aching hearts because of a broken courtship, and others because they have made a wreck of marriage. Some one comes between husband and wife; therefore one or the other, or perhaps both, have aching hearts through the years. Others have aching hearts because of the disobedience of sons and daughters. They see them going to wreck and ruin, and in spite of all their love for them, and their advice, admonition, caution, and solemn warnings, and even their prayers, they go in disobedience just the same. It is heartrending. Many a dear father and mother carry aching hearts on account of disobedient, reckless, dissipated sons and daughters.

Some carry aching hearts because of wounds made by the words, jeers, and slights of others. Oh, how such things hurt! This especially is true with those who have very tender, sensitive hearts. They may be good folks, but they are easily wounded. But while deeply wounded, they hold no ill will nor hatred toward anyone; they love even their offenders, their careless persecutors, and their enemies. They return good for evil, not evil for evil. They pray for those who despitefully use them, abuse, and mistreat them. The Golden Rule is practiced in their lives—when this is the case, people always come out victoriously on the sunny side of life. Sometimes it may seem long, but they are sure to win. Praise the Lord!

Many hearts are made to ache by things they never reveal to the world—only God knows about them. They fight inward battles that are mighty, and even dreadful, but keep it a secret to their fellow men. Some of the most fearful battles ever fought in the heart, mind, soul, and spirit against the devil, who hates all mankind and seeks to destroy

us, are fought by the best people. An inward battle against Satan may be harder to fight than an outward one against a foe. Inward temptations, tests, and trials, may be stronger, more fearful, and harder to cope with than outward temptations, tests, and trials. How true this is! Oh, the heart's great battles, the soul's great battles, the spirit's great battles! Those who fight them bravely, courageously, and perseveringly, by the grace of God, shall one day hear the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Beneath the beautiful clothing of those who may be wealthy, sometimes beats an aching heart. Fine clothes and wealth do not make them happy. Others who may live in fine homes, fill great positions, and stand high in the business and social world, carry aching hearts. Thus it goes. Suicide is often the result of an aching heart. We should always realize that God loves us, and that He has a remedy for every heartache of the human family. He can relieve the aching heart, heal the wounded spirit, calm and pacify, cleanse and purify the troubled soul.

—Walter E. Isenhour



## MODERN HOME TRENDS THAT ARE DANGEROUS

God's best things are always challenged the hardest by His enemy. We all know what a good home is. We who read the Bible and our church literature have no reason not to know. If my home is not ideal, I yet know what it should be.

When we speak of trends we speak of things that may be going so slightly in a certain direction that those who are following the trend may not even be conscious of it. Naturally a trend in its beginning doesn't have the velocity that it will have as it goes farther on. And, too, our standards vary according to our training, our opportunities, and our localities, and I must say, according to our consecration to Christ.

Shall we admit that our own homes are threatened by unchristian modernism? Are slippery stones laid in the foundations of our homes that will not stand the tests of appealing pleasures and vanities? One of the strongest appeals the world is making on us today is the acquisition of more money—getting into more business to make more money while it is coming easy. Having plenty of money (which is good if we use it

for the Lord as many do), the next appeal is to have nicer farms and homes, better furniture, more conveniences and more modern living, more luxuries, better clothes, and a striving to be equal to high-class society. Are these slippery stones?

Oh, no, I'd never be tempted to give up my simple life—common home, my plain table, etc. I'd give more to the great needs of the world that is suffering and lost. Yes, I would, but am I sure that the abundance about me wouldn't have any effect on me, leading me to live differently? Sure, folks would expect it of me—call me miserly if I didn't improve my surroundings becoming to my increased wealth. Wealth almost invariably raises the standard of our temporal living, and it takes a strong Christian character to keep from slipping into temptations that modern times present to us.

Abraham and Lot show both sides of this phase of life. Thank God for such men as Abraham—they are living today yet—men who can say, "You take your choice, I will take what is left." We have earnest, faithful men whom we need and appreciate because their gifts to make money are bringing to the church their hundreds and their thousands of dollars that otherwise leave us without many of our well-equipped institutions and our possibilities of sending the Gospel far and wide.

Abraham was rich, yet he kept on living his simple tent life. He had many servants and was loved by his neighbors. At one time they said to him, "Thou art a mighty prince among us." He was the friend of God, and all the world has been blest by him and his seed, from whose line our Lord sprang forth.

But Lot's story is one of modern color. He was choicy, selfish, and continually edging toward the city of luxury and popularity, until he was sitting in the gates as a judge. The plains were fertile and filled with cattle, while his children were an easy prey to all a city offers for pleasure and sin. In our day we would say, they attended theaters and shows, played bridge, feasted, and drank wine. Whatever their forms of entertainment, they had so far followed the trend of the then modern world, that it seemed only a joke when father Lot spoke of escaping the city to save their lives. It was not by one leap that Lot found himself in this dilemma, but by the slippery incline from the mountain of Abraham, the man of God, to Satan's seat of wealth and worldliness, which ends in dark sins.

Why the difference of these two lives? The answer is this: Abraham kept up his family worship. He built altars. He fell on his face before God and God talked with him, Gen. 17:3. Abraham talked with God

and had power with Him. Gen. 18:23-33. He also used his God-given authority in bringing up his family—he commanded them. His home was a godly home with the proper relations between him and his family, Sarah calling him lord. I Peter 3:6. There was heavenly beauty there, such that angels loved to visit and bless.

Are the encroachments of modern life upon our homes so serious that we should inflict these warnings upon them? Sadly enough, we see signs of danger. War times increase and multiply the avenues of drifting into the streams of the world. Our young men are taken and our girls leave home for places where they can get higher wages. They get work where they become acquainted with modern life and society. Some of these return with the same beautiful life with which they went. Others have the slime of the city upon them, and as they mingle again with the young folks in the home community they leave the marks of their own lives upon them.

When young people who have been citified build their own homes, some of these slippery stones are built into the foundation, and as the days and years go by the incline grows steeper and more dangerous. Shall modern worldly ideals be brought into our home furnishings and such bunglesome conventionalities be used that our simplicity is scorned and lost?

The foundation of our homes should be so firmly built on Christ that any appeal to worldly pleasures could be resisted through Him who died to save us from them.

Some mothers go away to work, leaving the children to the mercy of circumstances, and generally to a dark cloud of sin raining upon them. Recently a boy murdered his brother while parents were both at work. Should mothers not rather trust the Lord for support and stay at home with the children, than to have what money buys, and have ruined children?

Many parents are so busy with necessary duties that the training of children is crowded out, not willingly, but forced out by limited possibilities of strength and time. Children must have attention and their energies directed into useful channels to keep them from the evil. The best possible training outside of Bible teaching is work, work suited to their ages and to their liking, if possible; with playtime too, of course. When parents are too busy to make work interesting and pleasant to children they are losing a blessing. To make a slave of a child is pitiful, but to work with him and show him the results and blessings of honest labor will make the child happy and train him for useful Christian

manhood or womanhood.

What shall we do then? Go to the Bible with a true desire to build a home that will not slide; and there all questions will be answered and all problems solved. There we find how to feed and nourish ourselves and family; there we are shown the pitfalls for unwary feet. The Bible provides positive and negative instructions and, if followed exactly, there can be no failure.

I hear many "ahs"! But I am only quoting Bible truth. It is not I that is saying it. Where our children fail, we have failed somehow, somewhere. We all do fail; some more, some less. But God is merciful and forgiving, even sometimes turning our mistakes into good account for His own glory and the honor of His Word.

Selected from Christian Monitor



## THE VEILING FOR CHRISTIAN WOMEN

### Its Meaning and Purpose

God asks Christian women (I Cor. 11:1-16) to be veiled to outwardly show submission to God's order in which He establishes rank. In the natural world, God made a "greater light" and a "lesser light." He made living creatures and intelligent creatures to "have dominion over them" and to "subdue the earth."

God has likewise a recognized human order. Man is the head because he was created first, and in God's image and glory; he was divinely assigned to headship in the human social unit (I Cor. 11:8, 9; Eph. 5:23). Woman was made for man, in man's glory, and assigned to be in subjection (I Cor. 11:7; I Tim. 2:12, 13). "Male and female created he them" with natural symbols of relationship; and now He commands that they exercise their free moral will to show conformity to a spiritual relationship "in the Lord." Even nature shows that the woman's longer hair distinguishes her and is her glory.

However, the natural covering cannot be the spiritual sign (the veiling) or God would not say "If the woman be not covered, let her also be shorn" (I Cor. 11:6). If the hair were the spiritual sign, the word "hair" might be substituted wherever the word "covering" (veiling) is used in I Cor. 11, without destroying the sense. Try it.

The veiling shows to God and man that the woman takes her place in God's divine order, recognizing man as her head and thereby honoring Christ as man's head. The objection that "there is no salvation in it" is

as much beside the point as to say that there is no salvation in the ordinances. We do not keep ordinances to become saved; rather, being saved and living by God's will, we gladly keep His commandments (John 14:21).

By recognizing man as her head, the Christian woman obtains authority in praying and prophesying, having access to God by Christ (man's head). The veiling is a sign which, if sincerely worn, admits her to the Throne on an equal basis with man. It is necessary to her for prayer and prophesying. In this same letter Paul clearly states (I Cor. 14:3) what he means by "prophesying" as "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Beyond the rights which it gives the woman there is the attendant blessing of happiness spoken upon obedience to divine command: "If ye know these things, happy are ye if ye do them."

#### Who Should Wear It and When

In this same letter Paul says (I Cor. 4:15-17) that he himself introduced them to Christ Jesus through the Gospel and implores them to follow out his teachings and his "ways which be in Christ, as I teach every where in every church." He needed to correct this church at Corinth because they evidently first started the custom for women to omit the veiling. He sharply reminds them (I Cor. 11:16) that the churches of God have no such custom. Paul refers to their out-of-order condition as a custom, but to his teaching as a divine ordinance. Some object that this is tradition. The same inspired Paul wrote to the same church in the same letter: "The things that I write unto you are the commandments of the Lord" (14:37). To the Thessalonians, he wrote: "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle" (II Thess. 2:15).

It is sometimes said that the veil was used to distinguish holy women from harlots. That this is not the case is shown by the fact that Tamar veiled herself in harlotry (Gen. 38:14) and Rebekah veiled herself in purity (Gen. 24:65). Nor is it only for married women as the words "man" and "woman" are used in the generic sense; and since prayer and prophesying are not restricted to married women, and since God plainly says (I Cor. 11:4, 5) "every man" and "every woman."

God chose Paul as a vessel to speak this commandment not only to the church at Corinth and "every where in every church" but also to us as we see from I Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord . . ."

Because of what it signifies and what it obtains, the veiling should be worn at all times. There can be no secularities in the truly consecrated life. "In him we live, and move, and have our being." All things and all of life become a sacred stewardship and a continual "living sacrifice" which is our "reasonable service" (Rom. 12:1, 2). "For me to live is Christ." So we may not rightly separate the "religious" from the "secular" in the life of a born-again, consecrated Christian. Since the relationship to which the veiling testifies (headship of Christ and man) is a continual, ever-present relationship in a generic sense, the veiling needs to bear a continual testimony. A second reason for its continual necessity is that the authority for prayer and teaching and the blessing which it obtains, is a constant necessity to the woman whose life is a life of continuous worship and service. Chrysostom recognized these principles in the early Christian church when he said:

"What will the Christian woman who neglects this ordinance do? Will she stifle the spontaneous prayer of thanksgiving? Will she meet the temptation unarmed by prayer? Will she fail her Lord and deprive a soul of a needed testimony? Or will she defiantly pray or testify, and thus dishonor her Lord? Or will she wear the veiling during all her waking hours, and thus be qualified at any time to fellowship with her God and to witness for Him?"

Should you be tempted to feel that there is something intrinsically sacred in the veiling itself and therefore should not be worn in public lest pearls be cast before swine, remember that the sacredness lies in the relationship between you and your Lord who says, "If ye love me, keep my commandments."

#### How It Should Be Worn and Why

Why does man not bear a visible sign of his head, Christ? His head, Christ, is invisible and not bodily present, while woman's head, man, is bodily and visibly present; therefore the visible sign (veiling) on her head.

What type of veiling should this be? From the catacomb pictures we learn that early Christian women wore veiling that covered the head and fell over the shoulders. Certainly it should cover the head, even as the hair does. The close parallel in the teaching indicates that the natural covering and the spiritual covering should cover the same thing: the head. God forbids its wearing with shorn hair because the shorn hair already shows that she is out of place in God's natural order. Since she is not in submission to man as such, how can she be in her place in God's spiritual order? Small, thin coverings that do not cover, or "veil" are a disgrace and mockery to the Lord's ordinance as the very language

and meaning of words would indicate. Tertullian, centuries ago, said that the headship of man and Christ should not be nullified by wearing a substitute covering or wearing a veil so small that it does not really cover the head.

In no case can the veiling as a symbolical testimony be identical with the protective garment or headwear. While the woman in times of worship needs a special covering (veiling) as a sign of submission and authority, the man's sign is to be "uncovered" of any headgear (including protective garb) as he appears before his unseen Head, who is Christ.

#### Objections Examined

1. Other churches do not observe it, to which Jesus would say, "What is that to thee? follow thou me." Many churches kept it formerly. God says: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2).

2. Great Bible teachers do not teach it but can explain it away. Is any teacher greater than Paul (Acts 9:15; I Tim. 2:7)? God said that Paul was a "chosen vessel" unto Him.

3. Christ did not mention it, and the New Testament mentions it only once. Christ laid down principles and charged men "filled with the Holy Ghost" to express them outwardly in the church. Christ said nothing about choosing deacons nor about ordaining elders. Paul was especially commissioned as a teacher (Acts 9:15). Not all of Christ's work is recorded (John 21:15). Need the Holy Scriptures speak more than once before we obey? Through all ages the principle of headship of man and God was so well understood by godly people that the Corinthian church was inexcusable in dropping this sign.

4. It is a small point: unessential. Why did God's chosen vessel notice it? Why do the angels notice it (I Cor. 11:10)? Can we keep God's Word and pass over His declaration of the basic order of His creation? You may not have the conviction or the light. Read the Word with heart open to conviction, unblinded by the god of this world (II Cor. 4:3, 4). You may have been taught by someone who handled the word of God deceitfully (II Cor. 4:2; II Peter 2:1).

5. The Lord told me not to wear it. The angels who minister direct relations agree with the Spirit and the Word (I John 5:8). This was demonstrated in Philip's case when the angel said, "Go," the Spirit said "Go up," and Philip "began at the same Scripture, and accomplished God's purpose.

6. There is neither male nor female in the Lord. Read I Cor. 11:11. Paul tells the Galatians that we are all children of God, whether Jew or Gentile, bond or free, male or female. But if he meant to discard sex distinction, Christians could not be "married in the Lord."

7. It condemns those who do not wear it. We do not condemn the sinner when we repent, nor the heretic because we are evangelical. Those who fail to obey condemn themselves (Titus 3:11).

8. It is a hindrance to some in accepting Christ. So also is restitution. The tree in Eden became a hindrance when they disobeyed. Everyone desirous of doing the will of God will say, "What doth hinder me to obey the truth?"

9. Better not to have it than to have contention. Paul was writing to a church that had enough contentions, but he was under obligation to God to give this correction and teaching nevertheless. Peace gained by compromise with disobedience is not the peace of God.



### "WHY TARRY YE?"

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

My dear uncovered friend, relative, and neighbor, what are you waiting for? All around us we see those things happening that make us wonder how long it will be till Jesus comes in the clouds and calls His Church to meet Him in the air.

I want to be one of those who are so unmistakably happy to be called to meet Him in the air. But, my friend, I also want you to be called too. What do you think about when you hear sermons preached on the second coming of Christ? Are your thoughts on the words of the song when we sing, "Wasted Years," "I'm Looking for Jesus," "The Meeting in the Air," or "What a Day that Will Be!" What reaction do you have when your thoughts turn to that day? Do you push it aside as some distant day, perhaps when you are old and gray? Or does it grip your heart with fear just to think about it? Have you ever considered how you would feel on that day to realize you were left behind? That you'd had time to accept our Saviour's precious gift of salvation, but now it was too late!

I had those feelings; I remember well, once while visiting with my parents in the home of an aged and blind minister, how fear gripped my heart when he spoke of the day that would come for those who were left behind to face the tribulation. I wanted to run away, I remember; I didn't think I was ready, quite yet. But praise the Lord! Time did not run out for me, and for that reason I do not want time to run out for you. I look around, and on every

hand are those who could be surrendering their lives to Him. There are some who are not so very young anymore and some who have companions who have made their peace and calling sure. I pray that I might encourage some to consider this peace that fills our hearts when we know we have surrendered our lives "now unto Him who is able to keep you faultless before the presence of His glory with exceeding joy." "Oh, that will be glory!"

But now let us consider what this life has to offer if we delay this surrender. Consider it thoughtfully, and to "Thine own self be true." Will this world and its pleasures be sufficient in that day when Christ comes again? If you can honestly say "No," then you have made a big step in the right direction. It won't be long until you will make a decision that will change your whole life.

But what if you say "Yes"? You have made your choice with the wicked whose end is to be burned.

There is still another alternative of utmost concern to me. What if you say, "I'm fine, I'm living as good a life as you"? My friend, you may be right. Do not stay on the outside and judge me; come in and show me how to live. My mistakes are many, my failures are a constant regret to me, but remember, I have committed my life to "Him who is able to keep me." If I confess my faults, He is ready to forgive, and when He comes He will present me without spot or wrinkle. I am thankful I do not have to depend on myself to secure a home in Heaven. I would utterly fail.

I trust we Christians will earnestly consider our lives and the light we shed abroad to those yet outside, that there be no occasion for fault-finding or excuse. But as was so splendidly said recently, "A man who is in sin and knows it is fairly open to the Gospel, but a man who deludes himself into thinking he does not need it is on dangerous ground."

My message thus far has been one of fear, and there must be fear, but there must be something else. There must be love and a desire to please someone besides ourselves. Thus "We love Him, because He first loved us."

David said, "The fear of the Lord is the beginning of wisdom." Solomon said, "The fear of the Lord is the beginning of knowledge," and the Apostle John said, "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

I would say, then, that if there is fear in your heart, that is in itself torment, but it is the beginning. If you are true to yourself, you will acknowledge this fear, recognize your sinful state, put your faith in the God of Love, repent of your past sins, though they be many or few, and make an open confession of your faith through the rite of baptism. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I John 4:15.

In conclusion, my prayer is that all mankind would accept *now* the gift of eternal life and submit their lives wholly to "Him who is able." "Why Tarry Ye?"

Selected from The Vindicator

### Children's Page

### CLEANSING THE TEMPLE

After the wedding in Cana, Jesus went to a town called Capernaum with His mother, His brothers and His disciples. This meant a journey of seventeen miles or so down a steep mountain road to the lake. Jesus did not stay here long but after a few days started for Jerusalem.

It was Passover time again, and as He travelled along with some of His disciples He may have explained to them the true meaning of the Passover service and why it was that so many lambs had to be killed on that night in Egypt before Israel escaped that wicked Pharaoh, the king of Egypt. He may have told them how the Lamb of God who was Jesus, must die for the sins of the world so that all who would accept and believe on Him would be received into His eternal kingdom.

It was a long walk to Jerusalem, and soon they were travelling with many other people. It is likely that the news of the miracle of turning water into wine had spread among the people, and they were talking a lot about Jesus. He no doubt did many miracles of healing on the way for the scripture says that when He was in Jerusalem at the Passover, many believed on His name when they saw the miracles He did.

As they came near the temple they could hear the noise of the traders crying out trying to get the people to buy some animal or bird to sacrifice in the temple. How could they do such things in the Holy Temple of God? Making a whip out of some small pieces of rope, Jesus drove them all out – the merchants, the cattle, the sheep – and He said to them that sold doves, "Take these things out of here and don't make my Father's house a house of merchandise." Then Jesus poured their money out over the floor and turned over their tables. What do you think would have happened if anyone but Jesus had done such things? Why those men wouldn't have stood for it at all and would have had such a one arrested and put in prison. But Jesus they could not resist because He had the power of God. He said, "Go" and they couldn't get away fast enough. Not one of those hardened merchants dared to defy the Son of God.

Word soon got around in Jerusalem that Jesus had cleansed the temple of this crowd of thieves. The people were hoping for just such an one. "Could this be the promised one, the Saviour of Israel?"

This was the only time that we read of Jesus using violence with any one. It was very important at this time that Jesus teach the people that God could not tolerate their wicked ways.

Bro. Rudy Cover  
Sonora, California

## PRAYER

Prayer is common all over the world. Men pray often, sometimes to God, sometimes to wood and stone, sometimes to ancestors, sometimes to spirits, sometimes to dictators or men in authority, but they are found praying. But this is also a time when many forget to pray. They feel that they can live without prayer. Others pray only when in great sorrow, danger, or disappointment. And some (is it possible?) have never heard of prayer!

The mention of the word brings varied feelings and emotions. To some people it is only a ritual, a bowing down and bending of the knees; to others it is the repeating of appropriate phrases. To some it is counting beads, each bead a prayer. The more frequently the beads pass through the fingers, the more prayers are offered. The Buddhist prays by holding a prayer wheel in his hand and swinging it around. Each revolution of the wheel repeats the prayer. The Mohammedan prays facing Mecca. The Hindu bows before an image or shrine and repeats prayers.

The Christian does not call these true prayers, because they are not directed to the God who hears prayer, and who has placed in man the need for prayer. These prayers reveal the longings of millions who know nothing more than to express them in a ritual which results in a fruitless effort to satisfy their need for communion with their Maker. These prayers rise like a vapor or incense, seeking God, but they vanish before they have risen above the forms or rituals.

In contrast to these, the true Christian's prayer is vital and meaningful. It connects his soul with God. There is no better example of the vitality of prayer than Christ's prayer life. To Him, prayer was as vital as breathing. Without prayer He would have been like one shut off from light and air. Each great event in His life was preceded by prayer. His ministry was begun by forty days and nights of fasting and praying. No college or seminary has anything like that in its curriculum. There are courses that train the student in proper approaches and personal work, and courses in subject matter and theory, but forty days of prayer and fasting as a preparation are unheard of. "This is my beloved Son, in whom I am well pleased," came as a degree of the highest form. There was no flaw whatsoever, but absolute perfection.

All during the active days of Christ's ministry there are references to His prayer life. "And in the morning rising up a great while before day, he went out into a solitary place, and there prayed." He prayed when He broke the bread for the multitudes, and at the grave of Lazarus. He prayed for Peter, "I

have prayed for thee, that thy faith fail not," and He prayed for you and me in His great high-priestly prayer, "Holy Father, keep through thine own name those whom thou hast give me" (John 17:11). But the great climax of His prayer life was His prayer in the garden, "If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." His prayer won His own victory and ours, too.

The example of His prayer life is obvious. However, we gain little from prayer if it is done as a duty. If we reason, this is rather important, we had better pray first, or we might encounter some danger on this trip; we had better pray that all will go well, our prayers are not much more than form. Effectual prayer comes from an inner prompting that comes from an awareness of insufficiency in face of need, either for ourselves or for others. Prayer is also praise and adoration for a supreme Being that is the result of the Creature's acknowledging the Creator.

Prayer is a great force. It has been called the mightiest force in the world, in spite of the fact that we are living in an atomic age. Prayer can remove mountains. But even though prayer moves great things, its work is not limited to these alone. There are many so-called small incidents that are direct answers to prayer. God is a God of details, as well as of the major movements of His universe.

Answers to prayer appear before us at times in unexpected proportions. We are like the saints who prayed for Peter's deliverance and then stood awed at the power of God when they witnessed this mountain removed before their eyes in the form of Peter's release from Herod's prison.

A missionary doctor in a foreign country gave this testimony concerning an operation that in the eyes of medical science looked hopeless. "We could not see how this man could live. We could only say a prayer and close him up. Surgery and medicine could do nothing for him, but to the astonishment of medical science, the man recovered."

Still another answer to prayer in a heathen country that brought much wonder to those who witnessed it was this: A group were traveling and found themselves delayed with serious car trouble. They tried unsuccessfully to remedy it. They were far from any help, and it was important that they should go on. There was one Christian in the group; the rest were members of heathen cults. Finally it was suggested by one that the Christian pray. Each of the others were members of religions that had prayer too, but the suggestion in the hour of extremity was that the Christian pray. He did. At the next attempt the car started and they went on.

Men marvel when God answers prayer, but the prayer-answering God of Elijah is still the God of men. "Call unto me, and I will answer thee, and shew

thee great and mighty things, which thou knowest not" (Jer. 33:3).

Teach us to pray, Lord, as Thou didst pray—sincerely, fervently, and believably. Teach us to praise Thee by our prayers, and help us, Lord, to pray Thy greatest prayer, "Thy will be done," and to say, "So let it be."



—Ida Stoltzfus

## HOW SPIRITUAL POWER IS LOST

We all admire anything that is powerful—for instance, a horse, an engine, or Niagra Falls. On the other hand, we pity weak and sickly things. Now let us notice how a Spirit-filled saint can become a weakling.

1. In Thought Life! "As he thinketh in his heart, so is he" (Prov. 23:7). He is no better than the thoughts he entertains. No difference if he does appear well when preaching, singing, or praying. If he allows himself to dwell upon unkind, unclean, or uncharitable thoughts, he is already prepared to go further. Samson was shorn of his power and was not aware of it until the crucial test came. Be astonished and alarmed, O man, if you can allow yourself for one moment to cherish thoughts that you would not want spoken aloud! Inward purity gives poise and prestige that cannot be had by sitting before a large audience.

2. Too Much Talk! Like an engine, there must not be needless escaping of steam. Lincoln said he traveled on a crude steamboat up the Ohio River, and the whistle was so large that when they blew it, the change in the speed of the boat was noticeable. Yes, a big talker is usually weak in pulling heavy loads at an altar.

3. Lack of Solitude! It was when "Jacob was left alone" that the angel met him. He had to get away from his family, servants, and cattle. Valuable as these are, many a man allows them to crowd out communion with God. The result is loss of spiritual power. One can bring on leaness of soul by being too much in public. So as sure as one mingles too freely with worldly minded people he will be contaminated.

After having spent a "pleasant evening," have you not often gone to your room dejected in soul? Do you not frequently awake in the night, or early morning and feel like saying, "Lord, forgive me for talking and laughing too much"

4. Self-indulgence! It was when David "tarried still at Jerusalem," ate big dinners, mingled freely with politicians and was inactive, instead of being at the forefront of the battle, that he lost-control and went down like a big oak with a crash. One old writer said, "Self-indulgence is the law of death, while self-denial is the law of life."

France became weak before her enemies, principally because of wine and women and loss of all sense of purity in heart and life. Purity and power are inseparable. Friend, is there a lack of holy unction? If so, do not pray for more power, but rather for purity.

5. Holding a Grudge! We are in a world of criticism and misunderstandings. When one is injured or misjudged he can do one of four things: (1) Flare up and answer back! (2) Be too refined to do this, but harbor and hold it! (3) Be so Christlike as to forgive it! (4) Not only forgive, but forget! It takes a magnanimous man to be able to say, "I am too busy minding God and winning souls to remember an insult. I study to forget everything that reflects unfavorably upon another, and on the other hand, I study to remember everything that tends to his advantage." What a happy world this would be if we could measure up to this. "Go thou and do likewise!"

E.E. Shelhamer



### PROSPERITY PERILS

We are wooed and won today by treasure, pleasure, and leisure. We work for these, live for these, and die for these. There are few things we are tempted with as much as things, thrills, and time we haven't learned how to use wisely.

It's hard to hear God in times of prosperity. "In prosperity the destroyer shall come upon him" (Job 15:21). We become so self-sufficient and supposedly satisfied. Of old, God said, "I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice" (Jeremiah 22:21).

The vision of God and the voice of God are blurred, sometimes entirely banished, when so much as a small coin is held too close to the eyes or left to fall on the pavement of a business venture.

We live today in the lap of luxury. Kings of the past did not know anything comparable to the present life of the average citizen of the free world. We are being crushed by our comforts and conveniences.

Most of us face the peril of plenty rather than the peril of poverty. No nation has withstood prosperity in the past. It is a perilous position; for while thousands stand through poverty, few stand through prosperity.

Perhaps the place we err the most in not heeding the warning of Christ is in thinking that we are not addressed. We apply Christ's warnings regarding money to the financial tycoon or the tightfisted miser. Worse yet, we have such deep desires for so many more things that we fool ourselves into thinking we have little.

What was it that brought such awful judgment on Sodom? Are you inclined to say immorality first? No, listen: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16:49).

Politicians, nearly any preacher or person, can become famous today by simply saying, We are the greatest people in the world(*pride*); we must raise our own standard of living (*fulness of bread*); we must shorten our working hours (*idleness*); we must take care of ourselves and our surpluses (ignoring the world's *poor and needy*). And people love it so.

Let him who thinks he deserves not God's fire and brimstone because he is moral and manages his business well, look carefully at the perils of prosperity: pride, plenty to eat, long vacations, and a heart which does not ache and act for the poor and needy. For "in prosperity the destroyer shall come upon him."

This is a time of great prosperity and peril—prosperity to the few who happen to be born where barns are full and stockplies darken the sun—peril to all, especially to us who have so much.

It is also time to humble ourselves in recognition of God's goodness to us. It is time to eat our food as those who know also how to fast, and work as those who know the night is near.

It is time, in our lands of abundance and affluence, that we pause long enough to hear the cry of anguished mothers watching their little ones slowly dying for lack of food, and catch sight of those who lack homes and live in rags.

It is time we do not simply pray, "And bless those who have not as we do," but rather reaching deep into our God-given resources we respond with a stewardship which strengthens the hand of the poor and needy, asking nothing in return. Thus and thus only will we escape the perils of prosperity and will the destroyer be stayed.

—Selected

#### DAILY DEVOTIONS

For June 1970

##### Afflictions

Memory Verse, Isa. 63:9, In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he

bare them, and carried them all the days of old.

Mon. 1 — Isa. 51:1-23

Tues. 2 — Isa. 53:1-12

Wed. 3 — Isa. 58:1-14

Thurs. 4 — Isa. 63:1-19

Fri. 5 — Isa 64:1-12

Sat. 6 — Jer. 15:1-21

Memory Verse, Jer. 31:28, And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

- Sun. 7 — Jer. 16:1-21
- Mon. 8 — Jer. 30:1-24
- Tues. 9 — Jer. 31:18-40
- Wed. 10 — Jer. 48:11-38
- Thurs. 11 — Lam. 1:1-22
- Fri. 12 — Lam. 3:1-41
- Sat. 13 — Hosea 5:1-15

Memory Verse, Lam. 3:33, For he doth not afflict willingly nor grieve the children of men.

- Sun. 14 — Amos 5:1-27
- Mon. 15 — Amos 6:1-14
- Tues. 16 — Obad. 1-21
- Wed. 17 — Jonah 2:1-10
- Thurs. 18 — Micah 4:1-13
- Fri. 19 — Nahum 1:1-15
- Sat. 20 — Zeph. 3:1-20

Memory Verse, II. Cor. 1:6, And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

- Sun. 21 — Zech. 1:1-21
- Mon. 22 — Zech. 8:1-23
- Tues. 23 — Zech. 10:1-12

- Wed. 24 — Matt. 24:1-31
- Thurs. 25 — Mark 4:1-20
- Fri. 26 — Mark 13:1-20
- Sat. 27 — Acts 7:1-34

Memory Verse, II Cor. 2:4, For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

- Sun. 28 — Acts 20:1-38
- Mon. 29 — II Cor. 1:1-24
- Tues. 30 — II Cor. 1:1-17

### SUNDAY SCHOOL LESSONS FOR 1970

#### PRIMARY LESSONS

- June 7 — After Death. Luke 16:19-31
- June 14 — Learning Thankfulness. Luke 17:11-19; I Thess. 5:18.
- June 21 — Blessings for Children. Mark 10:13-16; Prov. 13:24; Eph. 6:1-4.
- June 28 — Serving God First. Matt. 6:33; Matt. 19:16-26.

#### ADULT LESSONS

- Evil Shall Slay the Wicked. Psa. 34.
- June 14 — Temperance. James 3:1-18.
- June 21 — God's Deliverance in a Time of Trouble. Psa. 35.
- June 28 — No Fear of God in the Heart of the Wicked. Psa. 36 & 37.

James S. Kegerreis      1/69  
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# BIBLE MONITOR

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NO. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## GOD'S PERMISSIVE WILL

The mind of man can never understand  
The mystery of God's permissive will.  
But when the way of human wisdom fails  
Then faith comes forth and cries, I trust Him still.

We stand perplexed before our stricken friends,  
And we are grieved to see their constant pain.  
Although we pray most earnestly for them  
Our prayers and pleadings seem to be in vain.

We cannot comprehend why some who live  
In harmony with God's most holy will,  
Are called to face a deep and bitter grief  
While others walk in pleasant pathways still.

We then are prone to ask the question, Why?  
Just why are some required to suffer so?  
Again faith gives the answer clear and strong;  
God knows, and some day thou shalt fully know.

With mighty men of faith in days of old,  
We, too, accept God's faultless, sovereign will.  
And casting out all doubt and gloom and fear,  
With faith unfeigned we cry, I trust Him still.

Faith then received with deep abiding peace  
The mystery of God's permissive will.  
And all through life, in sunshine or in shade,  
We'll walk by faith and say, I trust Him still.

—Albert Simpson Reitz

## GAPS

We hear much today about the "generation gap." It seems it is a much discussed subject not only in this nation, but throughout the world.

As generally used, it refers to the void between the times of parents and their children. This is really nothing new inasmuch as there is a period of time in which most children tend to feel that their parents are "old-fashioned." The difficulty arises because young people feel that the older generation is too set in their ways, too unyielding to the demands of youth. On the other hand, parents tend to feel that the young people are not disciplined as they should be.

However, as young people become a bit older and are confronted with the responsibilities of life, they view life in a different perspective and this difference often ceases to be a problem.

There are other areas, however, in which there is a gap other than the generation gap. To give more meaning to this word "gap," we would consider it as a breach, or a discontinuity of thought or action. For instance, in industry where perhaps thousands of people are employed, communication is a problem. In an effort to prevent breakdown of communication (creating a gap), orders are often written rather than given verbally.

We hear of a creditability gap. As generally used, this refers to the promises those in government positions have made and which many persons believe have not been kept. But let us realize that those in authority have a most difficult task and a grave responsibility. We are admonished to make prayers and supplications and giving of thanks for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Many complain that there is a creditability gap in the news media—that the news is slanted to emphasize a particular view rather than to give a complete analysis of the news. If this be true, it is but a subtle effort to direct people's minds in a certain channel. Many of the undesirable gaps would be closed if all would only "Provide things honest in the sight of all men." Rom. 12:17.

Then there is a fashion gap. We see extremes of clothing. The fashion designers continually vie with each other to see who can bring out the most daring clothing or the least of it. Many who cannot afford to keep up with the fashions are made to feel they must do so. God's people are to have a "... Chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of

putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter 3:24.

The most important gap we could possibly consider would be the gap in our spiritual lives. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2. Is there a discontinuity of thought or action in our lives? Have we surrendered our lives to God? Are we living as we know we ought? Are we prepared for our Lord's return? Are we praying and working that others may be brought to the Master? Let us each consider these questions honestly and endeavor to close the gap if there be such in our lives.

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## SOUTH FULTON

Sermon by Bro. Paul R. Myers

### PRICELESS POSSESSIONS

We feel as the apostle Paul felt on the Appian Way, that he would meet brethren to encourage him. "And from thence, when the brethren heard of us as far as Appii forum, . . . whom when Paul saw, he thanked God, and took courage."

Paul had a great experience with the Lord. He was the chosen vessel to bring the gospel to the Gentiles. On the Damascus road he was made to say, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Paul was willing to accept God's will after he was converted.

After he surrendered to the will of God he became the greatest missionary the world has ever known. He established churches and found joy in visiting them when possible. He was not always able to personally visit them but he wrote many letters of encouragement and exhortation.

Our priceless possession comes when we accept Christ. Our mind and heart are kept by the peace of God. "Let this mind be in you which was also in Christ Jesus." Everyone of us ought to be like this. It is not easy, but if we had the mind of Christ we would not offend, contradict or do anything but the will of the Father.

A true Christians has the greatest possession in the world. He may not have a penny of own an inch of land, yet he has the wealth of the Father in his hand. The Bible promises us treasures innumerable. Phil. 4:6 tells us, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Here we have the priceless possession of prayer. When we get in a strait, oh, how we can pray! When God delivers us, how forgetful we are to thank Him! God is a prayer hearing, prayer answering God. He is neither dead, nor deaf. Many nations worship stone images. The images never have and never will answer. If you have ten thousand idols, still you have nothing.

No value can be put on prayer. Think of your own trials in life. A loved one is ill. You pray to God. He hears and sends comfort. Prayer solves many problems. Prayer has prevailed against our adversary countless times. "The effectual fervent prayer of a righteous man availeth much." The power of prayer can't be bought, it is not given to a man of the world or to a sinner, except when the sinner says, "God be merciful to me a sinner."

Prayer dries tears and comforts hearts—a priceless possession! I see Jesus my Saviour in Gethsemane about to drink from the cup for your sins and mine, sweating great drops of blood. He had the privilege of prayer. Three times He prayed for the cup to be taken from Him. God didn't remove the cup, if He had Jesus couldn't have said, "It is finished."

Sometimes our cup is not removed for the benefit of our edification and for the strengthening of our faith. When it is over we can give thanks to God for victory over the trial.

Peace of God — a priceless possession. Does the world have peace? Never. If all the armies of the world sit around a table and draw up a peace treaty, it is not the peace that God gives.

If someone broke into the bank, robbed the safe, and fled to another country and was not caught, he would still be guilty, and he would know it. When we know we have sinned and repent to God on His terms, then we can have the peace that passeth all understanding.

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"Peace be unto you." (John 20:19). When the disciples were on the sea and the great storm arose with Jesus asleep in the ship, they awakened Him and said, "Master, carest thou not that we perish?" Jesus arose, and rebuked the wind, and said unto the sea, "Peace be still," and there was a great calm.

Think of all the gamblers, drunkards, adulterers and all the lust and treachery of man. Do they have peace? Never. They will receive the reward of the wicked according to their works. The wages of sin is death. When we admit we are sinners and accept Christ and are baptized, Christ will say, "Peace be unto you." There are people who live in fear every day of their life, they are not at peace with God.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). I would that every man and woman, boy and girl, would make their calling and election sure, so that when Jesus comes for His bride, we will have no fear of being left.

The God of peace shall be with you. Can you tell me anything more valuable than to have God with us? It doesn't matter what happens to this old world; whether it be wars, earthquakes, famines or persecutions. We have the promise that God will not leave us, even unto the end of the world. Is He our greatest possession? Are we willing to sell all our possessions to obtain that pearl of great price?

Many people do not wish to have anything to do with Christ. Does it mean anything, dear Christian friend, as age comes, that one by one, we are appointed to die? Can we say, as David did, when we go into the valley of the shadow of death, "I will fear no evil?" When we come to yonder shore He will go with us.

Psalm 46:1, "God is our refuge and strength, a very present help in trouble." Do we believe that? We are taught not to fear what to say before magistrates. God will give us that which we should say. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Psalm 34:18.

When Mary and Martha wept for their brother, God was with them. Good Christians, being a friend of the Lord is a priceless possession. There is nothing in worldly friendship that compares to Christian friendship. This Christian friendship is not made or broken because of money or lack of it.

Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." There will be a time when we need some one to care for us. A service more valuable than dollars and cents is an opportunity to do something for someone else. Such as a beloved brother or sister in the church doing great favors for you while you

are seriously ill and who will take no pay for their work. A true friend in Christ is a priceless possession. Paul was beaten and suffered shipwreck but false brethren were his most difficult cross to bear.

You and I are a pattern that someone is copying. Non-Christians evaluate the church by your life and mine. One who has no use for the church said he once knew a plain-dressed man and woman. He saw them on the street in the modern short clothing and hair cuts. He passed by not recognizing them. They called his name and asked, "Don't you know us?" They were his neighbors. They were a poor pattern for Christ. They had lost a great possession.

Paul gives a pattern in I Cor. 11:1, "Be ye followers of me, even as I also am of Christ." Paul also teaches us to be content with life when he says, "... For I have learned in whatsoever state I am, therewith to be content." Contentment is a valuable possession, also joy, happiness, and peace. The world does not have contentment. The Apostle further says in I Tim. 6:6, "Godliness with contentment is great gain," and also in Hebrews 13:5, "Be content with such things as ye have." The world is not satisfied with anything, they marry and remarry, trying to find happiness. It can't be found that way.

God wants us to be content with what we *have*. He does not want us to be satisfied with what we *are*. We are to give all diligence, to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness, and to brotherly kindness charity. We are to improve, so that we might be a better person tomorrow. What God wants for us is better than anything we could want.

Strength is another great possession. I believe all true Christians will be persecuted. The Bible says we will suffer if we live godly. But God will not allow us to be tempted above that which we are able to bear. Is that priceless to you? It is to me.

We all have the devil to contend with, but I believe he works harder to destroy the influence of the preachers in the pulpit than he does church members. God says, "... Greater is he that is in you than he that is in the world." A wonderful possession!

Paul and Silas were in the innermost prison. Most of us would have been sad and lamenting. Was Paul distressed? No. He sang praises to God. Consider David as he met Goliath. Was David afraid? No. This is a great lesson for us. Goliath didn't know that David was a man of God. God slew the giant by means of the small stone in David's hand.

"But my God shall supply all your need ..." Is that of value? All our *needs*, it doesn't say all our *wants*. There is a world of difference between needs and wants.

The miracle of the loaves and fishes to feed the five thousand men besides women and children didn't just happen. Jesus took the little boy's lunch of loaves and fish and blessed it. The multitude ate until they were filled. God is able to supply all our needs — a priceless possession.

Paul gives us many instances of priceless possessions. Jesus gave us this one, "I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself? that where I am, there ye may be also." He went back to God where He is interceding for us. Is that precious to you? It is to me. If I ask God to forgive me, Jesus is there interceding for me.

Our greatest joy will be when Jesus says, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord." To bask in Heavenly light, dressed in white with palms of victory in our hands, to be numbered with the redeemed, that is the greatest possession that will ever be ours.

—Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.  
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### THE ANOINTING

It was a busy Sunday afternoon. Thus far the day had been pleasantly spent. The Sunday school lesson in the morning was about the Good Shepherd. We had also listened to an excellent sermon concerning the leaven in 'three measures of meal. We felt that we had something on which to meditate during the week. But there was to be a change of thought, for the time at least.

A young sister had been sick for weeks. She had suffered much, but during all her illness not a murmur or complaint had escaped her lips. To all who visited her she appeared as one perfectly resigned to the will of God. While in good health she was much beloved, but in her sickness she seemed to have drawn the members still closer to her, and therefore closer to God. She, however, desired the anointing, and had called for the elders to perform this sacred and solemn rite. They came at her request and others came also.

An air of solemnity seemed to pervade the place. All felt that they had come together for no ordinary purpose. Without, the gentle showers were coming down, and all nature was smiling. Every flower and every spear of grass appeared to be delighted, for they were drinking in the forces that were cropping from the clouds. But why should nature do anything but rejoice! The hand that made the smiling vegetation was diffusing his blessing through the clouds. It is not too much to say that the scene without was in keeping with the scene within. The earnest men and women of God had come together, seeking a blessing first for the young sister and then for themselves.

They knew that the Father of our spirits had promised to bless those who in good faith call for the anointing. In appearance they may have seemed sad, but within there was joy in the Holy Ghost.

Around the well-kept couch, where lay the weak form, gathered the fervent in prayer, and appealed to God for help, for we all realized that he can and will aid where no earthly physician can. The elders applied the oil in the name of the Lord, as directed in James 5:14. They prayed that the Lord would restore the young sister to health, for they felt that the young pilgrim might be of some use in the master's work. Then they prayed that her sins might be forgiven. They had no doubt that their prayers would, in some way, be answered, for to the Lord they had said, "Not our will, but thine, be done." He who can see the end from the beginning, has His way of answering prayers, and those who have a spiritual insight into God's dealings in this world, can see answers where the less spiritual cannot.

But in the room, on this occasion, the gentle showers of grace were coming down, and the spiritual natures were being refreshed. Hope was springing up in one soul after another. Good impressions were made upon the hearts, and more than one person present resolved from that hour to live a more devoted life. One act of kindness followed another, and no person thought of being anything else but just as good as his abilities and opportunities would permit. Smiles were seen playing over the face of the young sister. The gentle showers of grace, from even beyond the clouds, had reached her soul. Hope revived, the faith grew stronger, and she felt perfectly resigned to the will of the Great Being, who had given her form as well as her soul. She was back again in the Potter's hands, this time to be molded either for use in God's house upon the earth or for use in the great house beyond the stars. She was not troubled. Why should she be? Who can deal more gently with the vessel than the potter who formed it for use? It was the soul, this time, to which the Potter was giving special attention. It needed some finishing touches, and how important that these touches be given by one who is not only a molder, but an artist as well.

But as I walked away from the sister's earthly home I wondered why more of the sick do not call for the elders to come and anoint them? There is so much in the anointing. "The prayers of faith shall save the sick." There are so many ways in which the sick can be saved. Even the life may be prolonged, for He who gave life can lengthen it. He who made the vessel can also renew the bonds of life. He one time added fifteen years to the life of a king. But at other times He permits the transplanting to take place early. I say He permits it, for He who made all things know what is best for the plant as well as for the vessel that contains the plant.

And then we read, "The Lord shall raise him up." This gives hope. It strengthens the faith, and it is through the hope and faith that the Heavenly Physician can do the most effectual work for the drooping spirit. As the raindrops from the clouds prolong the life of plants, so will the showers of grace, received into the soul, add strength to the outer as well as the inner life. "If he have committed sins, they shall be forgiven him." The best of all promises! If the tender plant must be transplanted, let it first be cleansed and every defect removed. If it is to remain upon the earth, it is only the better for the forgiveness. Then, why not call for the anointing! The hand of God is in it.

=J. H. Moore in "Our Saturday Night," Selected by David Skiles

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**THERE ALWAYS WILL BE GOD**

They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city,  
Nor rob Him of His own.

They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.

They cannot cause Him panic,  
Nor cut off His supplies;  
They cannot take His kingdom,  
Nor hurt Him with their lies.

Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent  
And "Father" still His name.

Though we face war and struggle  
And feel their goad and rod,  
We know above confusion  
There always will be God.

-Dr. Albert Leonard Murray

## BLESSINGS FROM A BROKEN BONE

I feel now that I really got a lot out of it, although at the time it happened I thought the bottom had failed out of everything! There had been great trials, and this one seemed like the last straw, the end of the rope! But now that the break is mended, and the member functioning as per normal again, I can see many things that came as real blessings out of the whole experience of the fractured bone. Here is a listing of some of them:

1. The utter surprise at having fallen—most unexpected and unforeseen. God would teach us, I think, that life can have some surprising turns, through which we learn to trust Him in new ways—to be “in nothing terrified,” and that with Him there are no accidents!

2. The sense of helplessness, realized when I tried to get up and stand, and found I could not. Then, what desperate calling upon God! Those everlasting arms underneath mean much more at such a time.

3. The helpers who came—persons near by who helped me up and lifted me into the car, and the driver, and the wheel chair at the hospital, and the elevator. How dependent we are in this old world, in spite of all our love of independence and seeming security! Boast not, for thou knowest not what a day may bring forth.

4. The realization of interrupted work and plans. Whatever would become of things for which we were responsible? But it was not long until we realized that no one is indispensable, after all. The gaps are breached, the world goes on, one learns how small he is—and relaxes!

5. The loss of income, plus this added expense! How would we get along? But God has ways and means that we know nothing of, and our extremity is His opportunity to demonstrate His power and resources.

6. What pain and discomfort there were, made us to feel in a new way what many others, in far worse condition, were enduring, often with amazing fortitude. Some we have met who have sustained multiple fractures in one “mishap.” Consider one another! Sympathy for others is so needful.

7. The time of being incapacitated for ordinary endeavors brought to mind some things that might be done. Hitherto unfulfilled ambitions suggested themselves as possible. And a brand new endeavor, never before attempted, was ventured upon. “He leadeth me!”

8. There were the new acquaintances that a fractured bone brings into one's sphere—especially among the wondering children, with their many, honest, forthright questions day after day. So many new little friends,

attracted by the "cast" curiosity, were made during the convalescence. What a fellowship there was between Jesus and the children!

9. It is wonderful how many folk come to one's assistance—in every way, it seems—reading matter, calls, snacks, an arm to lean on, a hand to lift, a ride, a door held open, a chair offered, a bit of good advice, an earnest inquiry, cards and notes of cheer, etc.

10. Opportunities opened, too, to witness for Christ. Especially was this true when one would commiserate with us—we agreed that we, too, had thought it "too bad" at first, but afterward we realized it was of God and for His glory. That amazed some, still they seemed glad to find that the old faith still works.

11. It takes time for broken bones to knit, and that is where patience got her needed exercise, and faith and trust got their work-out. When these are given full reign, joy springs up to enforce the testimony.

12. Last, and best, the layoff brought time for more Bible reading, enlarged prayer, and lengthened meditation. What privileges, as His presence grew dearer and nearer!

So, there really were a lot of blessings that came, all from a broken bone!

—Selected from Christian Monitor



## CAN WE WALK WITH GOD AS ENOCH DID?

There are only two men mentioned in the Bible of whom it is said, "They walked with God"—Enoch and Noah (Gen. 5:22-24; 6:9). What were the traits or characteristics of these two men which enabled them to be recorded as walking with God? Were they far above other great Bible characters? What must have been their outstanding characteristics?

They must have been eminently pious and spiritual; they must have been in close relation with God; they must have led a life well pleasing to Him. Were these two men the only two Bible characters who gained an eminence? Were there not other men mentioned in the Bible who led as exalted a life and were as closely related as were these two men? There was Elijah, for example, who had the power to bring down fire from heaven which consumed his sacrifice and the stones of his altar and licked up the water in the ditch which surrounded it. He later commanded fire to fall from heaven and consume a captain and his fifty men, also another captain and his fifty who followed the first. Elijah was served by an angel from God and finally was caught up into heaven by a chariot of fire, without tasting death, just as Enoch was. Surely Elijah walked with God although it is not so recorded.

Then there was Job, who had the testimony of God himself, who said unto Satan, "Hast thou considered my servant Job? for there is none like him in all the earth, a perfect and upright man, one that feareth God, and escheweth evil." No higher testimony could be given in behalf of a righteous man than this testimony nor from a higher source. The fact that Job constantly offered sacrifice and burnt offerings in behalf of his sons shows that he continually walked with God.

What closer relation could there be between Jehovah and a human being than that which existed between God and Abraham from the time God called him from Ur of the Chaldeans and took him away from his own people into a far country? Jehovah frequently held communion with him through the mediation of angels who even accepted of Abraham's hospitality, and confided to him that they were about to destroy Sodom and Gomorrah. Lastly, on account of Abraham's great faith and fidelity, God promised to him that in his seed all the nations of the earth should be blessed—a promise not equaled by any other God ever made to a human being. Surely Abraham walked with God.

No one mentioned in the Old Testament had a more intimate intercourse with God than did Moses. Through Moses God gave a code of laws, both civil and religious, which have influenced civilization all down the ages as no other laws before the advent of Christ. The continual intercourse which Moses had with Jehovah for such a time proves that Moses walked with God.

Then, there was Daniel who from his early youth until the day of his death conformed strictly to God's revealed will, and in the face of death adhered to his practice of worshiping God three times daily in the presence of his enemies. Nor would God permit the hungry lions to touch him in their den. Since God said, "O Daniel, a man greatly beloved . . ." (Dan. 10:11), it is evident that Daniel walked with God. What is said of Moses and Daniel may be said of many other prophets and servants of God beside Enoch and Noah, that is, that they walked with God.

Coming down to the Christian dispensation we can not think of any person who so constantly walked with God as did the apostle Paul from the time of his conversion on his way to Damascus until the day of his death. After seeing Jesus in His glory he spent three years in Arabia where the doctrine of Christ was communicated to him, obviously in close communication with Christ, for he says he did not receive the doctrine from the other apostles. And to the Corinthians he wrote, "For I have received of the Lord that which also I delivered unto you . . ." During his whole life he seems to have been in constant communion with God who told him where to go, and what to teach, and often appeared to him in visions and dreams. He mentions that when all others forsook him the Lord stood by him.

We have the testimony of the beloved disciple John who says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). This puts us in a proper condition to walk with God. ". . . God is light, and in him there is no darkness at all" (John 1:5). Since God is light, if we walk in the light, we walk with God. ". . . Our fellowship is with the Father, and with his Son Jesus Christ" (John 1:3). To be in fellowship with God is to be closely associated with him. Hence, we can walk with God as did Enoch and the host of ancient friends and servants of God.

The question arises, did Enoch and Noah live at a time and under conditions more favorable than ours to walk with God? No, far from it. There were before the flood two lines of nations. One which sprang from Cain, and the murderer of his brother, Abel. Cain became an outcast with the curse of God resting upon him, and his descendants became a wicked nation guilty of polygamy and murder. The other line of nations sprang from Seth, whose descendants worshiped God, and in this line were found the patriarchs, Seth, Enoch, Kenan, Mahalalel, Jared, Enosh, Methuselah, Lamech and Noah. "And it came to pass . . . that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1-2). Now whether these sons of God were angels, or were of the tribe of Seth, Bible students differ; but the majority think they were descendants of Seth who were enticed by the fair daughters of Cain's descendants. They also became wicked, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Only Noah and his family did God find righteous and worthy to be preserved, while all the rest of the human race were destroyed by the Flood. From this we see that Enoch and Noah were righteous in spite of the wickedness of the rest of the human race.

Our condition is quite different. We have the advantage of having the history of the entire human race that is past, the punishment of the wicked and the reward of the righteous and the great inducement of following the latter. Besides, we have the association of so many righteous and their influence; and above all, the exceeding great and precious promises through which we may become partakers of the divine nature. And while we may not be translated like Enoch was, we may pass from this life into the next and receive the reward which eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love Him.

—Selected from 1929 Gospel Messenger

## THE CHRISTIAN LIFE

In this age when almost every person claims to be a Christian; in this age of laxity in religion and morals; in this age of conservatism and liberalism; in this age of fundamentalism and evolutionism; it becomes an increasingly difficult matter to determine what constitutes a Christian.

The Methodist church in its early conferences decided very clearly against dancing, movies and other amusements which are clearly worldly. If any member disobeyed this ruling, he was to be admonished by his pastor. If he failed to heed the admonition, he was to be visited by the pastor and several officials of the church. If he failed to hear them, he could be excommunicated. In their latest conference it has, at least, been suggested that this matter of the behavior of its members be taken from the executive department and be placed in the hands of the advisory department. In plain and simple language this means that the individual member—and of what is a church composed but of individuals—would not be answerable to the department which may hear and pass judgment but to the advisory department which can simply admonish. In the final analysis this of course means that the individual is to be the sole judge of his actions. He is to decide whether he may dance, attend the movies, or engage in any pleasure he may desire.

Several years ago at a Presbyterian conference the question arose as to whether every word of the Bible is the inerrant word of God. One article of their church creed declares that every word of the Bible is the inerrant word of God. This of course does not suit the more progressive, liberal element of their church and this liberal element forced a vote on this article of their creed. In a vote of about eight hundred there was a majority of less than a hundred who stood for the inerrancy of God's word.

The Unitarian church does not even presume to claim that God's word is without error. The truth of the matter is that the law of the so-called popular churches is not God's word, but their own peculiar, individual church creed. These creeds, although founded on the Bible, are after all man-made and of course they are not infallible. They are subject to change and amendment at the will of the church. And because they are man-made we have the widely different standards of christianity. One church permits its members to drink, dance, play cards, and almost do anything except, that perhaps, it frowns upon divorce and still retains such as good consistent members. Another does not uphold most of these first mentioned sins but openly upholds divorce until even its clergy practice it themselves. The fact of the matter is churches

do not have a universal standard of church membership and because of that there is no universal standard of a Christian so far as churches are concerned. Qualities which are considered good enough to constitute a Christian in one church clearly would not be accepted as the standard in another.

What then constitutes a Christian? What qualities must a person possess so that he would be universally accepted as a Christian by all churches and by any church and by the world? In the final analysis the Bible itself is the standard. The Church of the Brethren acted wiser than it perhaps knew when it decided not to formulate a creed but accept the entire word of God as its creed. At the present time there almost seems to be a tendency on the part of some that our church formulate some sort of a creed. Just so surely as we do, we shall eventually depart from the teachings of the Bible as others have. In the final analysis to be a Christian is to be Christlike, for that is the primary meaning of Christian. To be a Christian means more than simply to be born in and be a citizen of darkest Africa, or benighted India, or heathen China and still be a Christian. To be a Christian means to be a disciple of Christ. "If ye continue in my word, then are ye my disciples indeed", then we are to press on to the mark of the high prize as it is in Christ Jesus, and "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This is the standard of a Christian A standard which is universally accepted the world over. A standard which admits one into church membership in any so-called Christian church which makes the least pretense of believing God's word. Other standards are accepted by individual churches but this is the one unchallenged standard.

The Christian life is a changed life. We become new creatures in Christ Jesus.

Every child born in the world is a citizen of God's kingdom and remains such until the age of knowing right from wrong, when he or she automatically becomes a citizen of satan's kingdom, even though the child which has come to the years of discretion does no wrong, still in spite of that loses his citizenship in God's kingdom, for there are sins of omission as well as sins of commission. Hence we have the ordinance of baptism by which the person again becomes a child of God. There is no other plan, save baptism, given unto man by which or through which one may become a Christian. Our very desires and affections must be changed. We are no longer carnally but spiritually minded, for to be carnally minded is death but to be spiritually minded is life.

The Christian life is a transformed life (Rom. 12:2) "And be not conformed to this world: but be ye transformed by the renewing of your

mind; that ye may prove what is that good, and acceptable and perfect will of God." A transformation must take place and the person who has been thoroughly repentant rarely ever comes so far short of the "glory of God" that he is utterly rejected. Of course there is none good but God, and we all sin and come short of the glory of God, yet, unless we become willfully persistent in wrong doing, Christ is our mediator. Certainly there are church members who have never repented of their sins and certainly such are not Christian. Although their names may be in the "church book", they are not "inscribed in the lamb's book of life." The grasping, avaricious tax collector was transformed into a model of generosity and kindly care for the poor. A transformation and not a reformation is essential. Reformation is within man's power and is not sufficient, good though it be. Transformation is beyond human power. It is divine power from God. Nicodemus, a teacher, a scholar, a master in Israel said how can these things be? How is it possible? How is it brought about? With his physical carnal being he could not comprehend spiritual things. The scientist may ask what physiological change is there? There is no physical change. The biologist may investigate cell structure to determine a change there, but there is none. The psychologist may carefully investigate the functioning of the mind but there is no change. Body and mind function as formerly and perhaps Paul had this in mind when he said he had a "thorn in the flesh" so that when he wished to do good, evil was present. We are still subject to temptations but not under subjection to them as formerly. Where then has the transformation taken place? Physiologically, biologically, psychologically there is no change and yet body and mind are under subjection to some subtle power. It seems as though some magical wand has passed over the person and brought him—body, mind and soul—under control. The magical finger of God has touched his soul and from him virtue has gone out into the life of the person who has been transformed and he becomes a quickened soul, quickened to the beauties of true holiness, quickened to the beauties of the spiritual life. No wonder he is now an entirely different person, although the most astute scientist in confusion admits that he perceives no change.

The Christian life is a narrow life. (Matt. 7:13-14) "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therewith. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Bunyan in his allegory represents Christian struggling on with a bundle on his back. So the Christian who tries to travel on the "narrow way" with too much of this world finds his travel impeded and his progress retarded. This strait way is broad enough for all peoples and tongues and tribes to travel on but not

broad enough for all sorts and conditions of people. But one kind can possibly travel on it—Christians. Others have tried and thousands are trying only to find the way unsuited to them and themselves unsuited to the way.

Again the Christian life seems to be a paradox. The world looks at the life of the Christian and because he can not engage in the so-called pleasures of the world, because he may not use questionable methods in his business, because he may not engage in an occupation or profession which in any way is against the teachings of the Bible, because God's word teaches him to suffer wrong rather than to retaliate, because of the life of self denial which the Christian must live, the world calls the Christian life an empty life and in a sense the Christian life is an empty life. It must be empty of self and full of desire to do good unto all men, especially unto those of the household of faith. My Bible says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matthew 6:19-21). God makes us poor in one service and rich in another. I am almost convinced that some brethren interpret this scripture to mean that God makes them rich in this world's possessions and equally rich in the life to come. From the standpoint of the Christian, on God's authority, the Christian life is a full life, full of labor, full of self-denial, full of service, full of sorrow, and praise the Lord! full of joy and peace, which is full, deep and lasting.

The Christian life is a most excellent life to live, a life that brings no condemnation from God, man, or self, and certainly the only life any one wishes to die. Many, most it seems, do not care to live the Christian life but surely all wish to die the death of the Christian. Surely no sane person can desire such a death that will cause him to cry for the mountains to fall upon him and hide him from the face of the Son of man.

And lastly, not only is it the best life to live, the only wished for life to die, but then, best of all it is an everlasting life to be spent in the Paradise of God, that heavenly Jerusalem whose streets are of pure gold, whose walls and gates are precious jewels, where sorrows never come, no tears ever flow, where God himself is the Light and the city which Paul thus describes: eye has not seen, ear has not heard, neither has it entered into the heart of man, what God has in store for those who love and serve Him.

—Selected from 1924 Bible Monitor by K.D. Henry

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Faith is the soul riding at anchor.

## HOW CAN WE KNOW WHAT IS RIGHT?

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (I Peter 2:11-16).

Some people are in no way concerned with the moral rightness of human conduct. They have decided to gratify all their desires, so far as is humanly possible, without respect to or regard for the moral rightness or wrongness of their conduct in obtaining such desires. They are unconcerned about future consequences to themselves and are untouched and unmoved by the effects produced upon others because of their individualistic philosophy of life. Then there are those who know that right is right and wrong is wrong. They gamble with life's possibilities by allowing the stronger influence of that moment when the decisions are to be made to direct their conduct, whether to joy or to sorrow. It is to neither of these two classes that this article is directed, but to those honest souls who are striving always to do the right. May this article become of use to all the honest seekers after right, for there are certain standards by which we may safely decide all matters of moral import.

First, there is the test of experience. It is said that experience is a dear teacher, but that her lessons are thorough. Not only are there the personal experiences of the past; but one may observe the outcome of the actions and decisions of others. When a thing has resulted in undesirable reward, one may conclude that it was a wrong decision. It is pretty safe to hold the problems of life up against the past. Most of life's moral decisions have been tried out in the past and may be identified when met by the individual of the present. When such knowledge and experience is disregarded the irrevocable law of sowing and reaping determines the outcome. One can profit not only from wrong decisions of the past, but also from the outstanding successes of those who have chosen wisely in the past. When confronted with problems that looked destructive within their very nature some have dared to do the right, and time and results have proven that true happiness and genuine success can be found only in doing the right. The past cannot be wrong if the conclusions

to which it has come have brought satisfaction, peace, and joy permanently. Most of the dilemmas we face solve themselves when we hold them up to the experience of the past.

Second, another reliable test when facing a problem is to ask yourself the question, How would you like for everyone—all the world—to know of the choice you are about to make? Would you be ashamed to face your decision in the face of the people? It is strange how the whole problem of right and wrong simplifies itself when you hold it up before the world. Or when you hold it up before the gaze of your parents, your best friend, or even before your enemies. Secrecy is often the cloak of evil; decisions that have to be clothed with secrecy are subject to questions, if not definitely wrong. Matters of right and wrong are not nearly so complicated if they are considered openly before the people with whom we are daily associated.

Third, another test is the effect the decision will have upon the morale and righteous conduct of society in general. Suppose that all the people were to follow the example set by the decision you are about to make. What would be its moral and spiritual implications? Would it be safe for all society to do as you are contemplating? Suppose your decision should become the general rule of conduct for society. Would it bring the world happiness? Would you want to see your dearest loved one do as you are now deciding? Remember that no person lives to himself. We affect every person with whom we come in contact, and so no person has a right to become a law unto himself.

How much the home life of our country is being affected by the assumption of some member of the family that can make decisions and assume liberties that he would not allow the other! How much damage is being done to the children of our homes by parents who form habits and practice sins that they forbid in the lives of their children! If we could only substitute ourselves for the other and imagine the sorrow and discomfort such decisions and practices would bring, we would have no trouble determining what is right and what is wrong. The problem becomes clear when put under the test of doing unto others as we would have them do unto us.

Fourth, and last, we may measure our decisions by the standards of Jesus of Nazareth. Paul wrote to the Corinthian church that the right choices were those that would bring glory to God. "So, whether you eat or drink, or whatever you do, do all to the glory of God" (I Cor. 10:31). It may be hard at times to decide just what Jesus would do under certain circumstances. But it is easy to see that Jesus acted and reacted to certain standards of morality and righteous conduct which it is safe for all mankind to pattern life by. We can determine what is right if we will always, when in doubt, stay on the clearly marked path left by the Saviour. He established principles of action

sufficient to guarantee the happiness and success of all who measure life's verities to His way of living. No life is safe and no act is right when moral decisions are made apart from the way of Christ. God has provided man with sure tests to their important decisions, they would save themselves a great many heartaches and much remorse of conscience. Only those who have a definite experience with the Saviour will find strength to do the right when they find it.

—Selected from Vital Christianity

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## EVILS OF OUR DAY

### ADULTERY

Adultery is a five-fold sin. It is a sin against the individual, against the family, against the home, against society, and against God. Many things contribute to this sin. One of them is the modern dress, much of which is lust-breeding, to say the least. Much of the dress worn is like a barbed wire fence. It protects somewhat, but does not conceal much. It would seem that much of the modern dress is deliberately made for the purpose of revealing rather than concealing.

### MOVIES, NOW TELEVISION

The movies are the most persistent Sabbath desecrator I know anything about. It has set itself in direct and deadly opposition to our two greatest institutions—the home and the church. For the most part it makes its appeal to the sensual. If it were not for scenes where women appear in such nudity as to make angels weep and harlots blush, it could not exist. It does not exist for the art or for elevation; it exists for dividends. The dollar mark is over the whole affair. The movie is a place where prostitutes are glamorized, rape made to appear respectable, domestic relationships are made a mockery, where jungle ethics are paraded before children, and sacred things are made common. In the language of Roger Babson, "I record it as my profound conviction that it has done more to destroy the holier things of life than has any other single force."

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Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

## GAMBLING

Gamblers have many tools, but the most popular one is a deck of cards. A deck of cards is more than fifty-two pieces of painted pasteboard. It is the recognized tool of the gamblers, and it cannot be made decent, though shuffled by the hands of the best church members in the city. If you have a deck of cards and a Bible in your home, do not let them stay under the same room over night. If you are bound to keep on playing, do two things: turn the faces of your father and mother, who taught you it was wrong, to the wall, and take the Bible out into the other room while you play. If the time and money spent by the church members in playing cards were spent in direct effort to save the lost many a darkened spot would be enlightened, the ranks of hell would be diminished, and the population of heaven increased.

## DANCING

Dancing has proved to be the moral graveyard of more girls than any other practice ever spewed out of the mouth of hell. A Catholic priest said that nineteen out of twenty young ladies who confessed their sins said they took their first step downward on the dance floor, thus proving that dancing is nineteen times more hurtful to female virtue than is any other practice. The position taken in the round dance would not be tolerated anywhere else. Suppose you men come home some night and find your wife in the same position that this man takes with her on the dance floor. What would happen? I think I know. You would acquaint your shoemaker with his tailor, if you could make action quick enough. The modern dance is mostly a sexual feast. Were you to separate the sexes, or to make the men dance with their wives, you would have doomed it. Announce a dance tomorrow night at the city hall, for the men only, and there wouldn't be anybody there but the janitor.

—Selected by Sister Jeanette Poorman

*Serving God keeps us busy and out of mischief.*

*Obeying God keeps us happy, and helpful to others.*

*Living for God keeps us chaste in mind and clean in body.*

*Loving God looses us from worldly snares and the devil's attractions.*

**NEWS ITEMS****Winter Haven, California**

The Winter Haven congregation traveled to a mountain top for our Easter Services. A real mountain top service in our little church. The District Meeting for the fourth district convened over the week-end. The business meeting was held Saturday at 10 A.M. All business was taken care of in a Christian manner.

In the afternoon Bro. Paul Byfield preached the examination service. In which he made us feel the necessity of examining our own individual lives, praying for Christ to remove our sins before going to the Lord's table. In the evening thirty-four surrounded the Lord's tables and it will be a meeting long remembered. This made a wonderful preparation for the services on Easter Sunday.

Each service from morning worship through Sunday school and each preaching service of the day made each one present to feel that the resurrection was the climax of Christ's work here upon the earth. And that we as His children are only waiting for His return. The close of the services Sunday evening left us feeling like Peter after the transfiguration, when he wanted to remain on the Mount.

Peter said, "Lord it is good for us to be here." But a voice from the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." This is what we must do. Though we are few, we have a work here to do, and trusting our Lord, He will help us. We ask the prayers of each brother and sister that we may be faithful until He comes. We are trying in our weakness to do what we can. We were thankful for all who could come, also the visitors.

Sister Dora Spurgeon, Cor.

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**Dallas Center, Iowa**

Are you glad when they say unto you, "Let us go into the house of the Lord?" (Psalm 122:1) That is the invitation of the Dallas Center congregation. Elder Melvin Roesch has consented to be our evangelist in a two-week revival meeting, August 16-30, 1970. Lovefeast service will be the evening of the 29th. Please come and worship with us.

Sister Edith Moss, Cor.

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Kindness is the language that the deaf can hear and the dumb understand.

## OBITUARY

### ROBERT LEE OATES

Was born in Springfield, Hampshire County, West Virginia, May 17, 1892 to Mobley and Sara Oates. He departed this life May 13, 1970, at Southside Hospital, Youngstown, Ohio.

His parents, three brothers and three sisters preceded him in death.

He made his home near Farndale, Ohio with a sister. After her decease and living alone a few years, he made his home with a niece, Mrs. Bernard Kidewell and family.

Bro. Oates affiliated with the Dunkard Brethren Church years ago, being a member at the time of his death.

Funeral services were held May 16 at the Baumgartner Funeral Home, Kinsman, Ohio by Elder Paul R. Myers. Burial in nearby cemetery.

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## TALENTS

Your ability is the measure of your responsibility. "To whomsoever much is given, of him much shall be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping daddy as her childish fancy prompted. She would bring her toy watering pot to father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, or ten talents giving his best. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than the big ones. Do not forget the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.

— New York Observer

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Four things never come back: the sped arrow, the past life, the spoken word, and the neglected opportunity.

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# BIBLE MONITOR

VOL. XLVIII

JUNE 15, 1970

NO. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## THE FORK OF THE ROAD

When you lose your way on a lonesome road,  
When the cause you do not know,  
And your thoughts extend to the journey's end  
But your progress there is slow;  
If you're off the track you can soon turn back  
To see what the signpost showed;  
But the time to decide that you need a guide  
Is just at the fork of the road.

When you fail to heed a warning sign  
On the broad highway of life,  
And enter in, through the street of sin,  
To sorrow, pain, and strife;  
How sad to learn, though you may return,  
You must reap what you have sowed;  
But all your tears and wasted years  
Could be saved at the fork of the road.

As long as the road lies straight ahead  
The journey of life is bright;  
It's the setting sun when the day is done  
That leads to the gloom of night.  
You will not go wrong as you go along  
If you study each crossing code;  
It is well worth-while to save a mile,  
Or a life, at the fork of the road.

—Selected

## TRAVELING LIGHTLY

Traveling is something to which many look forward. They find it relaxing to have a change of surroundings, and especially so, if their pattern of everyday living is routine. Others do not care to travel, preferring to remain in the environs to which they are accustomed.

Of those who travel, whether by choice or by necessity, some take with them much luggage. Others prefer to travel lightly rather than being overly burdened with excessive luggage. This permits them to move about more easily and they can be ready to travel at a moments notice.

Each of us is traveling on the highway of life. How much are we burdened by our luggage? Are we carrying so much luggage that we really can't enjoy the trip? Heb.12:1,2, "...Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." We are to lay aside every weight, and the sin. Perhaps not every weight is a sin, but we can be sure every sin is a weight.

Much of the luggage that weighs so heavily upon us is unnecessary and even detrimental to us. One piece of luggage that is particularly heavy is that of worry. This luggage may be so large that it contains a change of clothing for each day of the week. We may worry about our work or our safety upon the roads. Many worry about their health or their wealth. Certainly one given to worry can find sufficient to occupy his mind in the perilous times we see coming upon us. But does this not betray a lack of faith? We worry about this and we worry about that. Man is the highest of God's creation on earth, but we believe him to be the only part of creation that worries. Jesus said, "Take no thought for your life, what ye shall eat or what ye shall drink: nor yet for your body, what ye shall put on," Matt. 6:25.

Another piece of luggage we may carry with us is that of resentment to others. Perhaps they have said something that hurts us and we have taken it to heart. Would we not do well to forgive and forget these little incidents? It is quite possible they were unintentional.

One of the problems of our day is found in the fact we want to see too far down the pathway of life at a given time. Our human nature would have us make every possible provision for this life. Surely this is but evidence of a feeling of insecurity even in the midst of plenty. Again, This is an indication of lack of faith, a weight we should cast aside.

Perhaps the heaviest luggage and greatest weight of all is that of one who is burdened by known, but unconfessed sin in his life. How aptly the Psalmist

expressed it. "There is no soundness in my flesh, neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me," Psa. 38:3,4.

Let us lay aside our unnecessary luggage, the weight which so easily besets us, by "...Looking unto Jesus the author and finisher of our faith."



## THE IMCOMPARABLE CHRIST

"But He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." — Isaiah 53:5.

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of Man that we might become sons of God. He came from heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade, and no one is ever sick.

He was born in supernatural way, lived in poverty, reared in obscurity. Only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and no college education: yet the profoundest wisdom of men has never equalled His last discourses in John 13 to 17, and the Sermon on the Mount. "Never man spake like this man."

His relatives were inconspicuous and unifluential. In infancy He startled a king: in boyhood He puzzled the doctors: even at twelve years of age proving He was far in advance of the theologians, for He was taught of God: in manhood He ruled the elements, so that He could defy the laws of gravitation by walking on the water, and quieted the raging sea. He healed the multitudes without medicine, and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that have been written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practiced medicine, and yet He healed more broken hearts than the doctors did broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders made rebels stack arms or surrender without a shot being fired.

He is the Harmonizer of all discords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan

could not seduce Him, death could not destroy Him, the grave could not hold Him, and even demons obeyed Him. He fed the hungry multitudes with a boy's little lunch, broke up funerals and gave back to life those that were dead.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sakes He became poor. As to how poor? Ask Mary. Ask the Wise Men. He slept in another's manger. He cruised the lake in another's boat. He rode on a borrowed beast. He was buried in a rich man's tomb. All failed, but He never.

He conquered death, rose on the third day as He said He would, ascended into Heaven, is now at the right hand of the throne of God, and will one day come in the clouds of heaven with power and great glory for His own born-again, blood-bought ones to be forever with Him according to promise after which He will judge the world in righteousness, when every knee shall bow to Him and every tongue shall confess Him as Lord—His friends gladly, but His enemies seeking for a place to hide from His face (Rev. 6:15).

The ever Perfect One—He is the Chief among ten thousand, the only One who can satisfy the soul and give everlasting LIFE to those who have it not.

He is altogether lovely, and He is My Saviour.

—Full Salvation Tract Society

### CORRECTION

It is regretted that in April 15, 1970 Bible Monitor there is a serious error.

In the article "The Most Valuable Antiques," in the second paragraph, the last sentence should read, "It must be enduring, for we have the plain declaration, 'Heaven and earth shall pass away, but my words shall not pass away.' "

—Editor

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**THE BIBLE MONITOR**

**JUNE 15, 1970**

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## LIFE'S HIGHEST PRIVILEGE

"Give a man a dollar and you cheer his heart. Give him a dream and you challenge his heart. Give him Christ and you change his heart. Then the dollar and the dream become meaningful to him, and to others." Those words set the theme of this message. And is there any message more needed than this—that it is the God-given privilege and responsibility of every Christian to share Christ? There is no higher privilege than simply to introduce another person to Jesus Christ. If you ever do that, if you ever know that God has used you to bring new life and hope to somebody else, if you ever see the light come to someone's face when he knows forgiveness and peace, then you can never be quite the same again yourself. It is perfectly amazing how the Holy Spirit leads when once you trust him and obey him. You will know that you are standing on holy ground. It will be a wonderful experience for you when you have the privilege of introducing him to Christ.

Let us now turn for a close look at Acts 8:26-37. It is a simple story of how a simple man, in simple faith and obedience, introduced another man to his Saviour. Philip was not a gifted person. He was not outstanding. He was not what we call a popular evangelist. But there were important qualifications he did have. Look, with me, at some of them.

### Close to God

First, he was living close enough to God that he could sense the divine guidance. The record makes it sound very simple and definite: "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." Now there are many Christians today, including ministers, who would scoff at such as that. Does the Lord actually speak to people? Philip was pretty sure about it and his experience confirmed that he was correct. But how could he be so sure? That's always the question. How do you know it isn't just one of your own notions?

A dear friend of mine, who is probably experiencing more definite divine guidance than anyone I have ever known, says that when it is truly the Spirit's leading, it will be persistent—that is, it isn't merely a passing thought or notion but keeps returning, there is a sense of conviction in it. I have found it so as well. Also, we have to be sure that these impulses arise out of humility and love, not from pride or bigotry. We have to learn these lessons in the school of experience. To Philip, the Christ was a living reality. This was no temporary relationship of his—it was the abiding one he had experienced over a period of time. The guidance of God was real because his relationship with God was real.

### Risking Obedience

Second, Philip was obedient even though he could not see far down that road toward Gaza. He didn't know why he was being directed that way nor what he would be called upon to do. But he obeyed. You see, there is a certain amount of risk in such obedience. Suppose you are mistaken! You could go off on a "wild goose chase." That's why we need to distinguish between passing notions and divine guidance to be sure we are not moved by some unworthy motive. Yes, there is a certain amount of risk. But there is a greater risk in not obeying, of living our own little lives in our own little way, quenching the Spirit out of our hearts.

This came into real, sharp focus for me some months ago when reading one evening in my living room. I was weary in body and mind and had picked up a book which I thought would be easy, light reading. But there was something in it that gripped me deeply. I realized that my Christian life and service had been so much my own effort—something I was doing for God and the church. The message came through that if ever my life is to be very useful in blessing other people, I would have to let God work through me. I saw that I had been too managerial. I had plans and schedules for days and weeks ahead and I felt myself to be in charge.

In that moment I saw the great need for simple, trusting obedience and a keener sense of the Holy Spirit. I went to my den and made a covenant with God. I promised Him that I would obey, as best I could sense and know his will. I wrote out a little contract with God, dated it, signed it, and keep it as a reminder and a bookmark. From that time, I began to see the Spirit's work more than I ever had before. Things began to unfold. Doors of opportunity began to open. Pieces began to come together. No, I didn't discard all engagements nor throw away my date book, but all of that became flexible, subject to a higher will. It was no longer my master. It became my slave. The key was obedience to the Holy Spirit. But I had to take the risk and uncertainty of obedience in order to avoid the certain error of quenching the Holy Spirit.

### Person to Person

There was a third qualification Philip had, a very important one. He was sensitive to people. Now many a preacher becomes very much aware of crowds, of people in groups but almost oblivious to persons. Charles Schulz had one of his comic strip characters, Charlie Brown, say, "I love humanity. It's people I can't stand." I suppose if we really searched our hearts we might find that what is lacking is love for people—for persons one by one.

It was no accident that Philip, led as he was by the Spirit, was aware of the individual person and his need. The Apostle Paul said that the love of God is shed abroad in our hearts by the Holy Spirit. And it is! That love reaches out

to persons. It is not enough to evangelize the crowds or to take surveys and compile statistics about mankind. You do not lead anybody to Christ until you become person-minded. Philip encountered a person—just one person—and he followed the example of his Lord who so often spoke with just one person.

### Preparing for Opportunity

Fourth, he started where the man was. There on the road from Jerusalem to Gaza, he first walked beside the chariot and heard him reading aloud. Furthermore, he started with the man's thinking. He began with his understanding—and lack of understanding. "Understandest thou what thou readest?" The door of opportunity was opened. He was invited aboard the carriage. From that point Philip was able to share the meaning of Christ. He told him the good news of Jesus. Then and there, apparently, he accepted Christ, for he wanted to be baptized there along the road when they came to some water.

It is worthy of notice that Philip knew the Scriptures and he knew Christ. These are two of the most important qualifications. He was prepared for the opportunity when it came—prepared spiritually, prepared intellectually. If he had waited for the opportunity before preparing, the opportunity would have been lost, perhaps forever. When you study God's Word, when you prepare yourself for service, you never know how you may be called to use your knowledge. Store up knowledge, memorize the Scripture, pray always, that's our assignment. Then the Holy Spirit has something in us he can use in the moment it is needed.

But notice one thing more. The Holy Spirit had prepared the way. At the time He was speaking to Philip, He was also speaking to the hungry heart of a lonely, though highly-placed, man. A government official who had been entrusted with great responsibility was just a lonely, hungry human being desperately in need of Christ. Don't be intimidated by status. Don't be overwhelmed by wealth and power. If the Spirit leads you, he will also prepare the way for your obedience.

You see, there are natural ways to reach people. In the course of your regular, daily living you see many who need Christ, who deeply yearn for real peace. Are you prepared for the opportunity when it comes? Are you living close enough to God to sense His leading? Do you love people enough to enter into their need?

Winning people to Christ is not the practice of some "Gimmick." It is loving enough, caring enough, thinking enough, praying enough that God can use you when he needs you. It is to be responsive to persons and to God. This, I insist, is life's highest privilege—to introduce your friend to your Great Friend. May God bless you and guide you. —Selected from *Vital Christianity*

## THE PUBLICANS

There is a class of men known on the pages of Scripture as "publicans." Every reader of the New Testament makes their acquaintance at least superficially.

Our popular commentaries are responsible, I believe, for the understanding of publicans being so superficial. Most readers miss the point entirely, or perceive it dimly as by a sort of instinct.

It is true that the publicans were tax-collectors. Several modern language translations have substituted the words "tax-collecters" or "tax-gathers" for the word "publican." This is not only inadequate, but it is a ridiculous blunder, and loses entirely the feeling of the word publican.

Emotion concerning publicans in New Testament times was strong and passionate. They were outcasts from decent society.

One of the remarkable things Jesus did was to call a publican (Matthew, also called Levi) to the inner group, the Twelve. (Matt. 9:9). And continuing the story of Matt. 9, "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, "Why eateth your Master with publicans and sinners?" " Matt. 9:10,11.

Similar citations abound on the pages of the Gospels. The story of Zacchaeus will occur to the reader (Luke 19:1-10). In the heart of that story, "And when they saw it, they all murmured, saying, 'That He was gone to be guest with a man that is a sinner.'" Zacchaeus was "chief among the publicans," and he was a rich man. The fact, however, did not make him socially acceptable, but rather the reverse. Jesus on one occasion spoke quite casually of "the publicans and the harlots." (Matt. 21:31,32). Feeling against the publicans was so unified that it may be regarded as universal.

It was only related in part to the fact that they were "tax-farmers" or "contractors" for the Imperial government. In the ancient world the modern device of a civil service had scarcely developed. To speak concretely of Rome (for Palestine was a province or sub-province of Rome), the Roman authorities estimated how much revenue they needed or could get from a specific district. Then the right of collection of the tax of that district was sold to the highest bidder, called a "farmer" or "contractor." He actually paid the money into the government treasury. Thus the government was assured of its money, and could operate. If famine or crop failure occurred in any year, the government was not in difficulty.

But the contractor had purchased the right to collect the taxes from the inhabitants of the district. It is easy to be too sweeping in denouncing the system. It was a system which permitted bribery and dishonesty, for there was no State audit.

Yet sometimes the Imperial government did demand an accounting from the tax-farmer. The whole business was a legalized speculation. There were laws governing collection. The tax-collector was expected to pay himself for his work, and he was his own judge of how much. Ordinarily, profits of collection were large. The Roman police were at the service of the collector to enforce collection. A cruel collector could use brutality and intimidation, and even torture, and stay within the law.

But that was not what made the publicans such a hated and despised class. To make this tax farming system work, it was necessary that the "farmers" be natives of the region, familiar with its language and its resources. The publicans were Jews who accepted this employment from the hated heathen government. They had sold out their heritage as sons of Abraham for gold and silver. They had betrayed Israel. They had been born into the monotheistic family, and sold themselves to the heathen (hence the appellation, "publicans and harlots"). They were indeed spiritual prostitutes. They had actually sold themselves away from Israel and Jehovah's service into the service of a heathen government.

Here another influence-little understood and deeply emotionalized-enters into the situation. The Jews were the only monotheistic group in a polytheistic world. They were very emotional and touchy about handling money which even then had become international.

The coinage of the heathenworld bore images of gods and deified kings and emperors on its surface. Such coinage was branded unclean and could not go into the Temple treasury. From Mosaic times every Israelite, age twenty or over, was required to pay a half-shekel into the sacred treasury each time the nation was numbered. (Ex. 30:13-15). But the shekel was a weight and not a coin. (Gen. 24:22). There is no evidence of coined gold or silver in the Old Testament until after the Babylonian Captivity. Then we encounter the Persian daric (in some Versions "Dram"), which is a true minted coin. (Ezra 2:69; Neh. 7:70,71). We have no Jewish coinage until Simon Maccabaeus, 140 B'C, was licensed to coin money by Syria, the then dominant power over Palestine. This coinage did not offend the devout by images.

As Israel became more and more commercial, the occupation of "money-changer" emerged. Everyone who has heard of the Temple has heard of them. Their business was to exchange the miscellaneous coinage of Rome and the heathen world for good Hebrew coinage or weights of uncoined precious

metals so that the Jews could pay their tithes and Temple dues. Instead of seeking to serve, they had begun to profiteer on the devout.

Today we are so far away from this issue that we are tempted to smile. But it had been a real issue for many centuries in some form. In the book of Joshua, when Israel's faith was at peak intensity, all the city of Jericho and everything in it was to be totally destroyed. "But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord, they shall come into the treasury of the Lord." Josh. 6:19. (See also I Sam. 15:1-3). The metals could be melted and thus obliterate the idolatrous symbols on them. Achan's "goodly Babylonish garment" was not only stolen, but infinitely worse, had polytheistic patterns woven into it. The cattle and the sheep bore religious brands, and hence had to be destroyed. Israel's leaders knew the danger of idolatrous brands and symbols and charms.

By special treaty with Judea, Rome left the banners of the legions outside Jerusalem. The eagles and images could not be tolerated within Jehovah's sacred city.

When Herold (of Bethlehem infamy) was King, he proposed to rebuild the Temple. His motives were mixed, but one purpose was to win favor with the Jews. The priests, the Pharisees, and all the rulers of the Jews were pleased, even though they did not trust Herold. The old Temple built by Zerubbabel in the Return had become shabby and weatherbeaten. The priests compelled Herod to pull down and rebuild little by little. But he planned so well and built so faithfully that in eighteen months the principal part of the Temple was rebuilt. The rebuilt Temple was a glorious sight. Its walls were pure white marble, and it was trimmed in gold. As it gleamed in the sunshine, it was probably more beautiful (though not as expensive) than the wonderful First Temple, built by Solomon.

The Jews had just begun to think they were mistaken about Herod when he spoiled it all. This half-heathen king wanted to show his loyalty to Rome. So he placed a great gold eagle over the main entrance to the Temple. The Pharisees, and all the other religious, ground their teeth in impotent fury and silently cursed Herod as an apostate. But they feared his savage soldiery who possessed the only weapons.

When the news came that he had died, the Jerusalem mob spontaneously ripped the hated statue from the Temple gate, and beat it into dust.

This almost psychopathic aversion to images (traces of which can be seen in Jewish Orthodoxy today) is involved in the money question in N. T. times.

When the Romans took over Israel in 63 B.C., the economy was mixed: barter-Jewish coinage-uncoined money, but it was chiefly barter. In these earlier centuries of the Roman Empire, when Rome was prosperous, she put

the entire world on a coined money economy. And in Israel the Roman agents were tax-collectors, i.e., the publicans. The people had to procure coined money, for it they paid taxes in produce, the publican could set his own valuation on it. Hence the common Jew, in self-protection and in order to survive, was compelled to furnish himself with the defiling coinage-unclean by reason of the heathen images and symbols.

The publicans thus became the symbols of an entire regime and order, which pained the devout worshippers of God.

When the enemies of Jesus sought to trap Him by leading Him into a logical trap before the Temple crowd, the Pharisees and the Herodians joined, and after a flowery build-up, they sprung a fiendishly clever question (Matt. 22:15,ff.), "Is it lawful to give tribute unto Caesar, or not?" There is wry humor, as well as heart-searching sincerity in the way He met the situation.

He did not answer directly. He began with a direct rebuke and said, "Shew me the tribute money." They were startled, embarrassed, and thrown off balance. Finally, after some hesitation (I fancy), an Herodian dug a coin out of his pocket. Jesus did not take it, but looking steadily at them, He said, "Whose is this image and superscription?" They blushed to their ears (maybe not the brazen Herodians), and He had them on the defensive. Then He gave the perfect statement of the principle of the two realms or kingdoms—the very principle by which they were living but were not sincere enough to declare. They were reduced to silence, and feeling foolish, they backed away, taking their roman coin with them.

In Matt. 18, Jesus gives us His Law of Living Together. When a brother has become an offending, stubborn, rebellious person, we are told, "Let him be unto thee as an heathen man and a publican." Matt. 18:17. That can be the key to the whole matter. A publican was a son of Israel who had "heathenized." He was a deserter from the ranks of the people of God. He was a traitor and a apostate. Their apostasy was oftener moral rather than intellectual.

Some of my older readers will remember the term, "fifth columnist." If one were compelled to translate the word "publican," the term "fifth columnist" would be a much truer rendition than "tax-collector."

But in strict truth, the word cannot be translated: we can explain but not translate. By reflection, we can understand and feel the word. Words have histories as well as linguistic origins. Our word "publican" is such a word and cannot be understood apart from its history and usage.

—Floyd E. Mallot from the Vindicator.

## PEACE AND JOY FROM THE LORD

"Now the God of hope fill you with all joy and peace in believing"—Romans 15:13a.

From the beginning of history man has dissipated his energies in the pursuit of two illusions. Sociologists talk much of man's search for happiness and security and would center all human activity around those two basic goals. Experience itself proves that happiness and security are the two major concerns of the ordinary carnal man. It is an undisputable fact that many millions of people are trying to catch some shadow of satisfaction, some trace of happiness from self-indulgence of various kinds. The appalling increase in the consumption of liquor and narcotics, as well as an increasingly brazen licentiousness, reflect all too clearly man's mad search for happiness. Commercialized amusements weekly draw millions of pleasure devotees, men and women who vainly seek happiness. And all this mad scramble for happiness only leaves an empty feeling of futility.

Likewise we might note a mad scramble for security. Strikes and threats of strikes, with all their attendant evils, focus attention on the fact that people in our world are seeking security in more material wealth, in enough dollars to meet any emergency, with plenty left over beside. Then of late years there has arisen a political insecurity that is coupled with men's fears of another impending world war. And so in the area of security, as in man's pursuit of happiness, the wild search only leaves the human race bewildered, confused, and afraid of the future. That this state of affairs obtain in an ungodly world is not so surprising, but the thing that concerns us is that the Christian is all too often drawn into this mad whirlpool of confusion, futility, and fear.

The Apostle Paul long ago noticed the tendency of men to spend their lives in a fruitless search for happiness, and he gave the Roman Church and us the sound Christian view of life. In Romans 15:13 he says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." In strange contrast to the preoccupation of the worldling in seeking happiness is Paul's almost incidental treatment of the corresponding but much deeper Christian concept of joy. For the Christian, joy comes as a by-product of Christian living and is not the thing sought. Jesus understood that and found joy, not in doing His own will, but in doing the will of His Father in heaven. It meant that Christ had no place to lay His head, but for the Lord joy was independent of physical comforts. It meant that Jesus in doing the will of God won the hatred of many of His fellow men, but His joy was independent of popularity. Doing His Father's will took Jesus Christ to the cross and its terrible agony. And yet, in full con-

sciousness of what lay before Him, Jesus told His disciples in the upper room the night before the crucifixion, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Think of talking about His joy in the very shadow of the cross. But that is characteristic of the ministry of Christ who found real satisfaction in life doing His Father's will.

Now let us take for example the disciples. In Acts 5:41 we are told that after the apostles had been scourged and threatened they rejoiced "that they were counted worthy to suffer shame for his name." What sort of thinking is this that finds cause for joy in bloody, smarting backs? It is simply the Christian realization that joy or satisfaction in life is independent of sense, that it is spiritual. Paul wrote one of His most buoyant and joyous epistles, Philippians, from a Roman jail. His joy was realized in doing the Lord's will, regardless of what physical privations that might cost him.

The Bible concept of satisfaction in living centers in consecration to our Lord. Then it is that God bestows upon us the gift of joy. It's no wonder that the world finds no joy in selfgratification. Joy is not some natural inner fountain that must be tapped. Man has no wellspring of happiness inside him, but within he is only vile and evil. The imaginations of man's heart are still only evil continually, even as it was in the days before the Flood, and by pampering self one only uncovers the cesspool within. Selfgratification brings only misery and unhappiness. But to the Christian, whose life has been cleansed of sin and consecrated to the service of God, the source of joy is not in himself. To him joy is a gift from God in proportion to his consecrated obedience to the will of God. The more fully our lives are directed by His will the more joy there will be for us in Christian living. With Paul of old we must each personally set ourselves to "press toward the mark for the prize of the high calling of God in Christ Jesus." And in losing our lives in consecration to Him will we gain unspeakable joy.

Likewise peace comes as a gift from God to men. Material things have never bought security for anyone. The very thing men seek, for the security it will supposedly bring them, makes for greater insecurity. The more money a person has the more he wants, the more he fears he will lose what he has, and the more avaricious and dissatisfied he becomes. How infinitely much more secure and at peace is the man who can in poverty or in wealth alike say together with the Apostle Paul, "I have all, and abound." Remember those words were written from a prison when his personal fortunes were doubtless at a low ebb. But as he saw God's hand working through the Philippian Church to supply his physical needs, Paul felt infinitely rich. He could say, "I have all, and abound: I am full, having received of Epaphroditus the things

which were sent from you" (Phil. 4:18). Filled? I doubt if the gift itself was very large. It must not have taken much to fill Paul. Ah, but God, not the gift, was Paul's security, and Paul was full. Regardless of the instability and insecurity of the material world, Christ was able to say to His disciples in the upper room, "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

In just a few short hours the world of these disciples was going to crumble about them. They were to see their Lord crucified and their own horizons filled with bitter ruthless enemies. With no money, with no work, with nothing of material wealth, they were left stranded in a bitterly hostile world. On the eve of all of this could Jesus still say, "Peace I leave with you"? And could Jesus Himself, on the very eve of His crucifixion, talk about His peace? The next day, as Jesus faced Pilate and heard the arrogant Roman say, "Knowest thou not that I have power to crucify thee, and power to release thee?" Jesus could answer with calm assurance, "Thou couldest have no power at all against me, except it were given thee from above." How well Jesus knew that God, not Pilate, had everything under control! And the early church faced its task in black days of history with the sure confidence that God still controls His world, and wicked men can only go as far as the Sovereign will allow them.

In an atomic age when men's hearts are failing them for fear and the future looks black indeed, the peace of God that passes all understanding rules in our hearts. And we know of a certainty that God still rules in His world. No dictator, no totalitarian machine, no army or navy or air force, will wrest control of the world from God nor upset His timetable. There is no greater peace that comes to men than to know that God knows us, takes account of us, loves us, and cares for us. Christ still speaks to us in tones of loving concern, "Let not your heart be troubled." And that inner peace of soul that comes about as a result of full dedication to our Christ can never be disturbed by anything in this world. Let atom bombs fall! We have peace and we are ready to go Home. Let bombs only threaten to fall. We have a message of peace for a distraught world. "The God of hope fill you with all...peace." So in full yieldedness and dedication of our lives to Him let us accept God's proffered gift, the peace that passes all understanding, Christ's peace, peace of heart in a world of uncertainty and fear.

Finally, we must point out that this glorious heritage must be claimed. All is dependent upon our accepting it and appropriating it by faith. Only by believing God can we spare ourselves the frustration and the heartache that is the lot of a tormented world searching frantically for happiness and security.

It is a sad fact that Christians will sometime leave the Fount of all joy and peace to seek happiness and security in the emptiness of the world. May the words of the great Apostle Paul bring their truth home to your heart, "Now the God of hope fill you with all joy and peace in believing." Accept your heritage in the Lord today. All joy and peace is waiting for you in the Lord.

—Selected from Christian Monitor



### TRASH BASKETS

A little girl became confused when she said the Lord's Prayer. Where the words are, "Forgive us our trespasses," she prayed: "Forgive us our trash baskets."

But maybe the little girl had something. We have to get rid of the trash in our lives before the good things can come through to us.

Sometimes the first prayer that a person needs to pray is the asking of forgiveness for the trash that has been allowed to accumulate in the heart, trash that keeps the heart from responding to the better things in life.

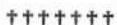
A lot of trash finds its way into the heart, blown there by the winds of hatred and jealousy. Or scattered there by indifference and unconcern. Or deposited there when life got too busy to clean house, to check up, to pray. Or tossed there by a heart that had no priorities and no sense of values. Or allowed to accumulate because life made a hobby of small things, neglecting the bigger and more important things.

When the enemy finds that our hearts have trash baskets, he finds a thousand things to fill them with. And all the things with which he fills them are ugly and useless. They are items that clutter and burden life. Where the trash accumulates with no periodic ridding out, poisonous influences soon creep through life, choking it from God's best. Then spiritual breakdown occurs.

With pornography spreading its trash on nearly every newsstand, with obscenity going unchallenged, with a multitude of opinions waiting to be heard, and with so many useless things begging for man's attention, we must guard cautiously the intake of our lives. Is it trash we are gathering? Or is it something with which we can make life beautiful and better?

Maybe the girl's prayer should be ours: "Forgive us our trash baskets."

—Selected from  
Herald of Holiness



Never go to any place from where you would be unwilling to be called to your eternal home.

**SOUTH FULTON**

Sermon by Bro. Ben Klepinger

**THE CHURCH OF JESUS CHRIST**

Matthew 16:13-18: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

Let us meditate on the question, what does the church of Jesus Christ mean to me? This is a personal question for each of us to ponder upon and answer. If this question would enter our heart and soul there would be no doubt as to what the church means to us. There would be a different attitude, more concern and value placed on the church. We would see evidence of what the church means to its members. There would be no vacant seats in the Lord's house.

Stop and look at the indifference, unconcern and unimportance of the church in men's minds. The devil is dragging men's souls to hell by causing them to be unconcerned about the spiritual.

Just how important is the church to you? If we showed a greater concern there would be a different attitude both in ourselves and in others. The world is full of turmoil because men fail to realize the importance of the church. If they recognized the value of the church and the Word of God there would be peace and no more bloodshed. Men's hearts would be free from fear of what is coming on the earth. They would be free from the wrath of God. They are not free now because they are not concerned about spiritual life.

Have you thought what God had in mind when He said at the baptism of Jesus, "This is my beloved Son, in whom I am well pleased." Why did He send His Son? Because He loved the world, therefore Christ shed His blood to free those who believe on Him from the wrath of God. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," John 14:6.

When Jesus builds His church nothing is going to change it, for Jesus Himself is the chief corner stone, Eph. 2:20. John 10:1, Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Outside Christ's Church there is no salvation.

Who is Jesus Christ? "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then he saith, I came down from heaven?" (John 6:42).

Luke 1:76, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." John the Baptist was prophesied to go before Christ, Jesus was to come to bring light to the world which at that time was in spiritual darkness.

Today we are getting into a state of spiritual darkness such as was in the time of Noah. Men do not realize the value of the church. If they did there would be hope for them.

Simeon was waiting for the consolation. He had been promised by the Holy Ghost that he should not see death until he had seen the Lord's Christ. When the child Jesus was brought into the temple, Simeon took Him up in his arms and blessed God and said, "Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." (Luke 2:29,30).

Another thought: Christ is likened unto the Bridegroom and the Church as the Bride. We notice the covenant relationship of Christ and His Church. In natural life the bride and groom have a close relationship. So also does Christ and His Church.

Joy, peace and happiness in home life are the result of living in close relationship with Christ. Jesus said, "what therefore God hath joined together, let not man put asunder. But we see this covenant often severed by divorce. When the Church comes into this relationship with God and Christ it is not to be severed.

Although there are many churches, yet Christ established only one Church "Upon this rock I will build my Church," not a church. Only one, and the gates of hell shall not prevail against it. He didn't give His Church a denominational name. I believe the true Church is the one which is obedient and carries out all the commandments. Some people think all the churches will have some saved. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

On what is Christ's Church founded? It is founded on the Word of God. His Word shall never fail no matter how many calamities come upon this old

world. Men have tried to destroy God's Word. It can't be done. Paul says, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." (Eph. 4:4-6). It is only reasonable to come to this conclusion that when the covenant is broken you are in trouble.

We consider the Church of Jesus Christ to be of very great value. Not much value is placed on material things. Children often destroy their toys. Adults, too, are often careless and destructive of property. They do not put much value upon personal property. Some people put a rather low value on the church, others don't give it a thought. What value do we place upon the church?

The church is a type of the ark. In the time of Noah, God looked on man and saw his heart was evil continually. The church, like the ark, is the place to escape God's wrath. There was no rest outside the ark: just as there is no rest or peace outside the church.

I Peter 2:7,8: "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

—Sister Elta K. Blythe, Macomb, Illinois

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### A Prayer For A Sinking Ship (The Church)

Emergency Master, we perish! (Luke 8:24)

Dear Heavenly Father, as we kneel here at our little family altar, we have come to you in the name of thy Son, as guided by thy Holy Spirit. In this hour of peril, like the disciples in the storm threatened ship, we cry to thee for help lest we perish.

Thou hast warned us many times, but we paid you little mind. In this terrible modern storm we find ourselves sinking in the quicksands of the Antichrist, and we cry to thee for help lest we perish. For thou alone can help us.

We confess that we have not heeded the admonition of thy dear Son: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matthew 6:33). We only truly seek you

when as now, we are four points down spiritually. We ape after the popularity of men who say there is no God, or God is dead; or men who in their prayers say, "O God, if there be a God," or are sweating blood to get into the world movement of one church, which is not God.

They, like the children of Israel, have discarded the reality of the God that delivered them from slavery and death, and acclaimed an idol as their God (Exodus 32:4). That us just what this world church movement is, O God. They are discarding You as dead, Thy Word, of which Thou art the Author, as fiction, teaching evolution in its stead, and for prayer a sneer.

Instead of the Church that was founded upon the rock, science, sports, play and worldly pleasure are the foundation. Thou hast taught us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15).

We have refused to follow the non-conformity teachings of the Bible. If necessary, teach us in sack cloth and ashes, Lord. We are ashamed of the way that we have allowed ourselves to be led away from God into the corruption of this hour. In most world activities Satan is sifting us as one sifts wheat. But we are begging you dearest Master to pray for us that our faith fail not." (Luke 22:31 - 32).

We are confessing our sins (I John 1:9). Forgive us, and cleanse us, Dear master. We are asking for another chance, as thou art a very present help in time of trouble, and we confess that we are in trouble. As a church we need your blessing and cannot survive without it. Spank us real good, make us reap what we have sown, as in Hebrew 12:11. Be it so.

Please God, we beg you in the name of Jesus who is seated right there in thy throne, give us another chance and we will turn fully to thy Word for all of our directives.

We will not neglect the assembling of ourselves together.

When you speak Lord, we will listen.

When you command, we will obey.

We will remember the family altar.

We will remember the New Commandment (John 13:34-35) to love our brethren and to be thankful in these dark hours that we still have brethren to love.

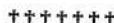
Give us the spirit of the Great Commission (Matthew 28:18-20) through which to be missionaries in these troubled times. In the Spirit in which it was given, we lay ourselves on your altar, Lord. You light the fire, burn away all dross, send us with pure hearts and clean hands.

Jesus, Master, we pray for the courage of thy servant Stephen (Acts 7: 51-53). Now dear Lord, as a final favour, we ask thy blessing on our little

church. Bless the Bible Monitor to every home into which it is sent, and lay thy gentle hand on its Editor. Lord, he needs your guidance by thy Spirit.

Even so, come Lord Jesus. Amen and Amen.

—Elder James F. and Anna C. Swallow



### **MARRIAGES**

Sis. Martha Faye Stump, daughter of Bro. and Sis. Delmar Stump, Mechanicsburg, Pennsylvania and Bro. Grant Schadle Jr. of Harrisburg, Pennsylvania, were united in marriage on March 29, 1970, at the Campbelltown House of the Bethel Congregation, by Bro. Paul A. Hartz Jr. The couple plan to reside at Harrisburg, Pa.

Sis. Jean Kegerreis, daughter of Elder and Sister James Kegerreis of Richland, Pennsylvania and Bro. Lamar Keeney, son of Bro. and Sis. Laverne Keeney of Lititz, Pennsylvania, were united in marriage on May 9, 1970 at the Bethel Dunkard Brethren Church at Frystown, Pa. Elder James Kegerreis performed the ceremony, after a message from Bro. Laverne Keeney. They are residing at Womelsdorf, Pa.

### **OBITUARY**

#### **JOHN WESLEY PRISER**

Son of Frank and Nancy Priser was born November 23, 1887 and departed this life at the Elkhart General Hospital, Elkhart, Indiana June 17, 1970, at the age of 82 years, 6 months and 24 days.

Brother Priser had lived in or near Goshen all his life. He was united in marriage to Mary Loucks in 1907 who preceded him in death in Dec. 1932. He was united in marriage to Lennie Klepinger Sept. 27, 1934.

Surviving with the widow are two daughters, Mrs Harold (Florence) Johnson and Mrs. Ray(Esther)Swinehart, both of Goshen. Also five grandchildren, fifteen great grandchildren, and one great, great grandchild. One brother, Fred Priser of Goshen also survives.

Bro. Priser united with the Church of the Brethren in early life. In 1926, he affiliated with the Dunkard Brethren of which he was a charter member. He was called to the Deacons office Oct. 1934, in which he served faithfully until his death.

Funeral services were held at the Yoder and Culp Funeral Home with Elder Floyd Swihart and Elder Roy Swihart officiating.

Sis. Maxine Swihart, Cor.

## NEWS ITEMS

Bethel, Pa.

The Bethel Congregation held their Lovefeast Sunday April 26. Ministers with us during the day were: Benjamin Klepinger of Englewood, Ohio Cong.: A. G. Fahnestock, Laverne Keeney, Allen Eberly and Jack Snyder of Lititz Cong.: and Ray S. Shank of Mechanicsburg. In the evening 129 surrounded the Lord's table with Elder Benjamin Klepinger officiating.

Bro. Kenneth Wilkerson was received into the church by baptism on Easter Sunday: also received later were Sister Elma Hess and Sister Darlene Noecker. Let us pray that these dear souls may prove true to Christ and His Church.

Our revival will begin August 23 and will continue for two weeks, the Lord willing, with Elder Dean St. John as our evangelist. Everyone is welcome.

Sister Mary Hartz, Cor.

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## THE BOOK OF BOOKS

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions immutable.

Read it to be wise, believe it to be safe, and practice it to be holy,

It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored: heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently and prayerfully.

It is a mone of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its contents.

Selected

## NONCONFORMITY

God's standard for His people has always been the same;  
A call to separation down through the ages came.  
He wants us to be holy, His challenge still is hurled,  
That His peculiar people be different from the world!

Yes, different in our conduct from others round about;  
Our lives are speaking louder than sermon, song, or shout.  
So let us then be faithful, that all men in us find  
A life that speaks for Jesus, forgiving, courteous, and kind.

And different in our clothing, we do not need to guess,  
For God has plainly told us how Christians ought to dress:  
"Godly women shall not wear a mannish garb," says He,  
"For all that do so then shall abomination be."

He furthermore declares that all Godly women dress  
In modest, plain apparel, and thus His Name confess.  
No gold nor pearls for Christians, bobbed hair nor painted face,  
No knee-length skirts, we're different, redeemed by saving grace!

In conversation also, by this may all men know,  
For from the heart's abundance the mouth will overflow,  
The worlding's mouth is filthy, his talk is foolish, light.  
The Christian's talk is different because his heart is right.

Companions are quite different, no fellowship have we  
With those who walk in darkness, what concord can there be?  
Business, marriage, social life—unequal yokes, beware!  
"Come out and be ye separate" the Word of God declares!

The reason we are different—to God we give the praise—  
He changed our hearts completely and orders all our ways.  
Lord, keep us always different, in conduct, dress, and talk,  
Not walking, God's Word does warn, "As other Gentiles walk."

—Selected

## CHILDREN SHOULD KNOW GOD'S WORD

I once knew a large family in which the children were taught to commit to memory one verse of the Bible each day; then at the close of the day they would gather about their mother and repeat the verses they had learned. On the Sabbath Day they would repeat the verses they had learned during the week. This was a good practice for the children, and was very helpful to them in later years when they came to know the Lord. The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path."

Every child should love God's Word and spend some time each day reading and studying it. The Psalmist also said, "Thy word have I hid in mine heart, that I might not sin against thee." The heart is a good place to hide God's Word.

Many years ago, when people wanted to read the Word of God, they had to read it in secret, because the enemies of the Lord sought to destroy His Word: and people would hide their Bibles to keep them from being destroyed. In these days, we do not have any such trouble as that, but the enemies of the Lord seek to destroy His Word by bringing many other things to take our attention away from it. So we must watch, and have God's Word hidden in our hearts, and no foe can take it away from us, if we watch and pray. If we will obey God's Word, it will save us from Satan's snares. Jesus will help every one who will trust Him.

—Selected

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Popularity is like the tides of the sea; it rises and falls. The influence of a truly good and great man is like the mountains and the stars; it stands forever. —N. D. Hillis

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### DAILY DEVOTIONS For July 1970 *AFFLICTION and ACCESS to GOD*

Memory Verse - II Cor. 4:17: "For our light affliction, which is but

for a moment, worketh for us a far more exceeding and eternal weight of glory."

- Wed. 1 - II Cor. 4:1-18  
Thurs. 2 - II Cor. 6:1-18  
Fri. 3 - II Cor. 8:1-24  
Sat. 4 - Phil. 1:1-30

Memory Verse - I Thess. 1:6: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

Sun. 5 — Phil. 4:1-23

Mon. 6 — Col. 1:1-29

Tues. 7 — I Thess. 1:1-10

Wed. 8 — I Thess. 3:1-13

Thurs. 9 — I Tim. 5:1-25

Fri. 10 — II Tim. 1:1-18

Sat. 11 — II Tim. 3:1-17

Memory Verse - Heb. 11:25: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Sun. 12 — II Tim. 4:1-22

Mon. 13 — Heb. 10:1-39

Tues. 14 — Heb. 11:1-40

Wed. 15 — James 1:1-27

Thurs. 16 — James 4:1-17

Fri. 17 — James 5:1-20

Sat. 18 — I Pet. 5:1-14

Memory Verse - John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Sun. 19 — Psa. 65:1-13

Mon. 20 — John 10:1-18

Tues. 21 — John 14:1-21

Wed. 22 — Rom. 5:1-21

Thurs. 23 — Eph. 2:1-22

Fri. 24 — Eph. 3:1-23

Sat. 25 — Heb. 7:1-28

Memory Verse - Heb. 10:19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

Sun. 26 — Heb. 10:1-39

Mon. 27 — I Pet. 3:1-22

Tues. 28 — Acts 14:1-28

Wed. 29 — Heb. 11:1-29

Thurs. 30 — Col. 1:29

Fri. 31 — Deut. 4:1-24

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## ADULT LESSONS

July 5 — Confession of Sin Brings Peace. Psa. 38

July 12 — The Brevity of Life. Psa. 39.

July 19 — Obedience, The Best Sacrifice. Psa. 40.

July 26 — God Blesses the Cheerful Giver. Psa. 41.

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## PRIMARY LESSONS For July 1970

July 5 — Zacchaeus Meets Jesus. Luke 19:1-10.

July 12 — Jesus is King. Mark 11: 1-11.

July 19 — Jesus Answers His Enemies, Luke 20:20-26; Col. 4:6.

July 26 — Before Jesus Returns. Matt. 24: 1-27.

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## CONSOLATION

There is never a day so dreary  
But God can make it bright,  
And unto the soul that trusts Him,  
He giveth songs in the night,  
There is never a path so hidden,  
But God can lead the way,  
If we seek for the Spirit's guidance  
And patiently wait and pray.

There is never a cross so heavy  
But the nail-scarred hands are there  
Outstretched in tender compassion  
The burden to help us bear.  
There is never a heart so broken,  
But the loving Lord can heal  
The heart that was pierced on Calvary  
Doth still for his loved ones feel.

There is never a life so darkened,  
So hopeless and unblessed,  
But may be filled with the light of God  
And enter His promised rest.  
There is never a sin or sorrow,  
There is never a care or loss,  
But that we may bring to Jesus  
And leave at the foot of the cross.

—Selected

## BE STILL AND KNOW THAT I AM GOD

When Jesus was here on earth, He foretold a time in which there would be distress of nations with perplexity. He also said this would be accompanied with men's hearts failing them for fear, and for looking after those things which are coming on the earth. Luke 21:25, 26. While this is not presently fulfilled, yet we believe it is in the process of being fulfilled.

Surely, none will deny that perplexing problems face us today. We live in a fast-moving age. Life has its complications and its frustrations. Competition in the industrial world is keen. Men drive themselves to produce more in order to equal or surpass their competitors. May not the extra effort and nervous strain be a factor in men's physical hearts failing them? But we feel that a greater factor in men's hearts failing, as Jesus spoke of it, is the wickedness and depravity about us with indication of worse to come. As it was in the days of Noah, so is it becoming today. "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:11.

What, then, should be our position in view of this? Should we not make preparation for any and all eventualities? But how may we do this? By knowing and accepting God! Amid the fears and frustrations of this life, God would have us "Be still and know that I am God." Psa. 46:10.

Then how may we know God? If we are to know Him, our minds must first accept that there is a God, a First Cause. Everything in this world, as we know it, has a beginning and an end. Therefore, most people are willing to accept God as being the Creator. As evidence, the seasons come and go. The heavenly bodies go their ways most precisely. This speaks to us of the greatness and orderliness of a Supreme Being. Man has many wonderful inventions, but he can't duplicate the structure and function of a comparatively simple thing such as a tree leaf.

If we are to know God we must believe that He is eternal. Even as He was the Creator of all things, just so is He the Sustainer. John wrote, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. Paul also wrote, "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17. We may have no difficulty in believing that God is an all-powerful, all-seeing, every-where present God, but even this is not enough.

Unless we have had a personal relationship with Him in accepting Him as our Heavenly Father through Jesus Christ as our Saviour, we cannot say we

really know Him. It is quite possible we may know much about someone, the number of persons in their family, their occupation, their background and yet never have met them personally. Therefore we cannot say we know them personally. Again, there are some who admit that Christ once walked upon this earth, that He was a good man, a great man, but not divine. Obviously, they do not know Him. James says also, "the devils also believe and tremble." They have knowledge, but only of the mind.

When we know Him and believe in Him, we will obey Him. Jesus said, "If ye love me, keep my commandments." His commandments will not be burdensome for I John 5:3 says, "... And his commandments are not grievous."

As we come to know Him and obey Him, we need to commit our lives unto Him. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Tim. 1:12. If we each have committed our life unto Him we are much better equipped to meet the frustrations of life. "Be still and know that I am God."

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## FALSE DOCTRINE

One's first impression in glancing at my subject would bring to one's mind that there are true and false doctrines. Doctrines such as are referred to in II John, verses 9 and 10 indicate that there are true and that there are false doctrines.

If we abide in a false doctrine, if we believe and practice a false doctrine, we are not Christ's and have not the love and fellowship of God. Neither are we to encourage those that declare a false doctrine. We are not to bid them God speed, nor invite them into our home. Why? Because to follow a false teacher, a false doctrine will rob us of our soul's eternal reward.

Any teaching that will not measure up the standards of the New Testament is a false doctrine. Any teacher or preacher teaching or preaching contrary to the New Testament, or who teaches that any part of the New Testament is not essential to salvation becomes a false teacher. Read Matt. 5:19.

Romans 16:17-18, here we learn some have turned away from the doctrine. We are to avoid such because of the danger of such teaching. They do not serve Christ, but their own belly. They deceive the hearts of the people.

We read in Gal. 1:6-8 of some who would trouble us and pervert the Gospel of Christ. The Apostle Paul says, "But though we, or an angel from

heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We must continually be on our guard. Many false teachers are out, trying to make a name for themselves, and at the same time falling into the ditch, taking others with them to the same miry doom.

To counteract these false teachers, we are to study to shew ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15.

Ephesians 4:14 states, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Beloved reader, let us be on guard. There are many of these deceivers. If they do not reach you through the pulpit, they attempt to reach you through the printed page.

Many people today are overtaken by the smooth literature that is published and distributed by those that print a lot of good things, but shun the true doctrine.

Many titles and headings catch the eye. People read them and the work is so nicely presented that many people are not able to discover the false and unsound doctrine under cover and contained therein.

May we study our Bible more. We are living in an age when people are going wild over prophecy. Book after book and article after article are being written on prophecy. Many minds are being disturbed. Beloved reader, read your Bible and be on guard against false doctrine and false prophecy.

Read Titus 3:10 and look up the meaning of the word heretick. Then see what our responsibility is toward them.

Peter, the great man of God tells us in II Peter 2:1-3 that there shall be many false teachers among us. False teachers are sure to have a false message.

Any prophet, teacher, or minister who finds what they term non-essentials in the New Testament are false, dangerous, not to be believed, but to be shunned. There is much more false doctrine than many people realize.

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When we read and hear men declare that the prayer veil is not essential, that bobbed hair is permissible, that we need not wash feet, that any mode or no baptism at all is acceptable, that non-conformity to the world is old-fashioned and all such teaching contrary to God's Word, we know they are false teachers, teaching not the truth of God's Word. From such stay away.

Everything taught opposite to the true Gospel is false.

The Gospel perverted becomes a false doctrine.

May we cleave to the faith once delivered to the saints because that doctrine is the true doctrine.

—Bro. Paul R. Myers

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### THE COST OF DISCIPLESHIP

We want to think of the cost of discipleship. A disciple is a follower of Christ who has not only embraced His doctrine, but is attempting to make that doctrine practical in his everyday life and experience—in his daily walk. There is a German saying: "What we get for nothing is worth nothing." And I think it is true. The things that we have to pay a real price for are the things that we prize most highly and that we use the most. A man, if willing to pay the price, can become the best physician and the best farmer, but the price is high. A certain young man whom I know grew up in a very ordinary home in a rather poor family and without much schooling, yet he became a very efficient, successful banker. He also became a capable teacher of music and a competent Sunday School teacher and administrator. He paid the price—much midnight oil that he had to burn as he applied himself to diligent study. Any person may become the disciple of Jesus Christ if he is willing to pay the price.

Several centuries ago, when the Pietist Movement began, there were those who talked of the "sweet Christ." They said, "He is so sweet to my soul," but our Anabaptist fathers talked of the "bitter Christ" because to live as Jesus lived meant persecution and the forsaking of all. It meant losing everything for the sake of Christ, and they were willing to do it. To them it became the bitter Christ, rather than the sweet Christ. Today there are many people in the world who talk about their rich, precious experience and how precious Christ is to their souls; then they go out and live and do as they please. That is not discipleship. Discipleship is following in the footsteps of the Master.

when Jesus called, as recorded in the first chapter of John, to a number of His disciples He said, "Follow me." That is what discipleship means—to follow Christ.

A disciple is one who follows Christ. A very beautiful story is found in Luke 5:27, 28 concerning the life of Levi. Levi was a man of wealth, and he was a tax collector. He had the opportunity at his seat of customs to become an extremely wealthy man. Notice the three things that he did. When Jesus came and said to him, "Follow me," first, he rose up; second, he left all; and third, he followed Christ. That is what we need to do—we need to rise up, we need to leave all, we need to follow Christ. Otherwise we are not worthy of Him and we cannot be His disciples. Some people think that a good moral life is enough. That doesn't make one a follower of Christ.

Mark 10:17-22: "And when he was gone forth into the way there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

Note this young man of wealth who was a good man. Jesus cited him six of the Ten Commandments that have to do with our relations to our fellow men. This man said, "All these things have I kept from my youth up: what lack I yet?" He had to know that salvation does not come by living a good moral life but that it comes by the grace of God. "For by grace are ye saved through faith; and that not of yourselves" (Eph. 2:8). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). But when we experience this salvation, this grace, then it so completely transforms us that we are made into a new person. "For the grace of God that bringeth salvation hath appeared to all men." It teaches us negatively that, "denying ungodliness and worldly lusts," we should positively "live soberly, righteously, and godly, in this present world." Titus 2:11, 12. That is the way a disciple lives. He lives that way because of the experience of the grace of God in his own heart.

Anyone who wants to be the disciple of Christ must completely sell out everything that pertains to himself. He cannot be the disciple of Christ and

hold on to just one single thing that pertains to self. With the rich young ruler it was the love of money that had to be given up. I wonder how many of us are touched on that point. I just wonder, including myself, how much we love money. Have we sold out completely on this one point of the love of money? In another case there was one who loved his parcel of ground. He had to go to see that parcel of ground that he had bought before he could follow Christ. In another case, there was one who had bought five yoke of oxen. He had to go see them and to prove them, to try them, before he could be a follower of Christ. In still another instance there was a man who had married a wife, and therefore he could not come. These things were standing between these men and their following of Christ. Jesus spoke of those who hear the Word of God, as being thorny-ground hearers when the cares of this life and the deceitfulness of riches hinder them in following Christ as they ought to. Is there anything, whatever it may be, standing between me and my following of Christ? If there is, I must sell out completely on that point, or I cannot be His disciple. There must be a complete denial of self.

The disciple of Christ is one who takes up his cross daily, and follows Christ. "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23). Discipleship is not an experience once at the beginning of the Christian life and that once for all. It is indeed a daily experience in which we need to take up our cross to follow Him. It is a daily experience. The person who has learned the way of self-denial has learned to discipline himself. Alexander the Great, as a young man, had conquered the world. One day he was lamenting that there were no more worlds to conquer. Aristotle, the Greek philosopher, taught him that he had the largest victory still to win, and that was the conquering of himself, for he was a man of passion and intemperance, and ye had not yet conquered himself. That is the greatest world for every one of us to conquer. The flesh must be crucified. Paul said, "They that are Christ's have crucified the flesh" as their past experience, but in their daily experience they need to keep it crucified. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). In I Corinthians 9:27 Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." It is a terrible thought, isn't it? We should note that Paul was concerned that he who had been preaching the Gospel to multitudes, might himself not be a castaway at the end of his life. He disciplined himself so that he would not meet eternal perdition because of failure to keep under his own body. That thought is very serious to every true minister of the Gospel of Christ. We need to preach to ourselves as well as to others.

In I Peter 2:11 the apostle says: "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Give no room for them in your life—dismiss them entirely from your life experience. Sometimes we may have a pet ambition that needs to be given up. It may be a secret ambition that no one else in the world knows a thing of; we alone know of it. But it is those pet ambitions of life that need to be crucified, dismissed, and put to death, so that they are no longer a part of us. Again, we may have some opinions of our own that need to be given up. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus Christ" (Acts 26:9). "I thought with myself"—how often we have opinions of that kind! "I thought with myself"—it is those self opinions that we need to give up. We must sell out, become little children, or we cannot be a disciple of Christ, we cannot enter into the kingdom of heaven. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Jesus taught His disciples in Luke 14, that we need to be willing to take the lowest position in life. Most people, most humans, have high ideals and high ambitions. The ideals are fine, but the high ambitions need to be crucified. Jesus taught the lesson, that when you are invited to a feast, you should take the lowest seat; then when you have taken the lowest seat, there is an opportunity to rise higher. Of course, as the disciples of Christ, we shall be called upon to suffer persecution. Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." "With persecutions" is attached because it is to be expected in the life of every disciple.

In Acts 5:41 we read that the disciples departed from the presence of the Jewish council, rejoicing that they were counted worthy to suffer shame for His name. Do we rejoice in moments like that? When we are misunderstood, mistreated, most cruelly treated—do we rejoice in moments like that? These early disciples did. There are a number of examples in the Word of true followers of Christ, true disciples of Christ, who forsook all and followed Him. Christ Himself forsook all. the Son of Man came not to be served, but to serve, and to give His life a ransom for many. The Twelve left all. Peter began to say to Him, "Lo, we have left all and have followed thee." And they did. They continued to leave all, and after the Day of Pentecost they never again went back to their nets, their business, and so on. Paul renounced all, "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do

count them but dung, that I may win Christ" (Phil. 3:8). He forsook all to attain Christ. In Hebrews 11:24-26 we have the story of Moses—what he forsook. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Moses forsook every opportunity that he had in Egypt—in the world of his day. He forsook it all, for the sake of Christ. Ruth forsook her people. She said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Abraham claimed all the promises of God when he was willing to give up that only Son in whom were bound all of the blessings God had promised to him.

Every true disciple is bound to be tested. Can we stand the test that will come our way? Jesus said at the close of Matthew 7, the close of the Sermon on the Mount, that everyone who hears His word and does it is likened to the man who built his house upon the rock, and the rain descended, the floods came, and the wind blew, but that house stood. Those are the testings of life, and if we are built upon Jesus Christ and are really following Him in a life of daily self-denial and crossbearing we shall be able to stand the test. In James the first chapter he says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." When we endure these experiences, it does something for us. Hebrews 13:6: "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Then in Hebrews 12:3 "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The acrostic for faith that we sometimes use with children is, "Forsaking All, I Trust Him." And that is what a disciple does—He forsakes all. And then he trusts Jesus Christ, following Him even unto death. Are we willing to do this?

—Selected from Christian Monitor

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The kindest thing Heaven has done for man is denying him the power of looking into the future.

## GUARD THE SPEECH

Christian people should be very careful about what they say. We believe few things have blighted the Lord's cause more than a wrong use of the "unruly member," the tongue. What a great many professing Christians lack in prayers, they make up, to their sorrow, in vain and unprofitable talking. The armor is kept brighter by using it, not by talking about it. If the time which is being wasted in useless and idle conversation, even though it be of a religious strain, were spent in supplications, and spiritual reading, we would soon reach a point of usefulness which would be far in advance of our present dreams. Excessive talkativeness is ruinous to spirituality. The life of our spirits often passes out through our speech; then when talk is superfluous, it wastes the peace of the soul, drowns the prayer spirit, and works havoc with the unity and friendship of neighborhoods. Often professing Christians are found gossiping about things that should have been buried years ago. How frequently, too, the deep, solemn workings of the Holy Spirit are rattled over the tongue-machine with little more respect than for a love story. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The thoughts and feelings of the soul are much like powder and steam, which have the greatest power when they are condensed the most. A few well-selected Holy Ghost words are often of more profit to both speaker and hearer than hours of frivolous chit-chat, "The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a word of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

While the tongue cannot be tamed by man, it is a consolation to know that there is one means by which it can be conquered and controlled, namely, by the grace and power of God.

"In the multitude of words there wanteth not sin. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? . . . He that backbiteth not with his tongue. Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

There is great need of our watching our speech, for "By thy words thou shalt be justified, and by the words thou shalt be condemned."

"To speak evil of no man" is as strong a command as "Thou shalt not kill."

—Selected by Sister Jeanette Poorman

## MISUNDERSTANDING

Luke 24:13-31., in these verses we find a very interesting account of three men on a journey. The one man, Christ, knew all things. The other two men knew only what had just taken place, as was commonly known, and they were much perplexed because they could not understand the unusual events.

It must have been amusing to Christ to realize their lack of understanding, while He knew all about what they were talking of. He realized they were sad because they did not understand. So He appeared to be a stranger and inquired more concerning the events which made them sad. They went into detail to tell Him of the unusual things that had recently taken place, while at the same time Christ knew better than they did of all the details. He even used the Holy Scriptures to explain the events which they were talking about, but His explanations were of no help to them, because of their lack of understanding.

Verse 25, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Could this verse often apply unto us? How many times is our Lord amazed at our lack of understanding? We each have the words written in the New Testament. We have accounts of the ways of God dealing with men down through the ages. Why are we fools? Why are we slow of heart to believe? Would we rather reap the results of unbelief and misunderstanding than to take God at His Word?

Many times we have trials and problems with one another because of misunderstanding. Perhaps we do not have grace and consideration enough for the other's point of view, to weigh their side of the problem? Perhaps we do not pray for guidance of the Holy Spirit on the subject, but rather are determined to have our own way. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it," I Peter 3:10, 11.

—Howard J. Surbey, 749 W. King St., Littlestown, Pa. 17340

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Fear of tomorrow robs us of today. Faith today will free us from fear of tomorrow.

## THE DEVIL'S VISION

The Devil once said, to his demons below,  
    "Our work is progressing entirely too slow;  
The holiness people stand in our way  
    Since they don't believe in the show or the play.  
They teach that the carnival, circus and dance,  
    The tavern and honky-tonk with games of chance,  
Drinking and smoking, these things are all wrong;  
    That Christians don't mix with the ungodly throng.  
They're quick to condemn everything that we do;  
    To cause unbelievers to be not a few.  
They claim that these things are all of the devil,  
    That Christian folk live on a much higher level.  
Now, fellows, their theology, while perfectly true,  
    Is blocking the work we are trying to do.  
We'll have to get busy and figure a plan  
    That will change their standards as fast as we can.  
Now, I have a vision of what we can do;  
    Hearken—I'll tell this deception to you.  
Then find me a wise but degenerate man  
    Whom I can use to help work out this plan.  
There's nothing so real as the thing you can see;  
    The eyes and the mind and the heart will agree.  
So what can be better than an object to view?  
    I say it will work and convince not a few.  
The home is the place for this sinful device;  
    The people deceived will think it quite nice.  
The world will possess it, most Christians can't tell  
    That it's all of the devil and was plotted in hell.  
We'll sell them with pictures of the latest of news,  
    And while they're still looking we'll advertise boose.  
At the soul-damning cigarette also they'll look,  
    Until they forget what God says in His Book.  
At first it will shock them they'll seem in a haze;  
    But soon they'll be hardened and continue to gaze.

We'll give them some gospel that isn't too strong,  
And a few sacred songs to string them along.  
They'll take in the ads with the latest of fashions  
And soon watch the shows that stir evil passions.  
Murder and love-making scenes they'll behold,  
Until in their souls they are bitterly cold.  
The "old family altar" which once held such charm  
Will soon lose its place without much alarm.  
Praying in secret will also be lost  
As they look at the screen without counting the cost.  
The compromise preachers who don't take their stand  
Will embrace this new vision and think it is grand.  
They'll help fool the people and cause them to sin  
By seeking this evil and taking it in.  
Influence is great, and this you can see.  
Just look at my fall, and you'll have to agree.  
It won't take too long my demons to tell  
That the vision of Satan will populate hell.  
Divorce will increase, sex-crimes will abound;  
Much innocent blood will be spilled on the ground.  
The home will be damned in short order I say,  
When this vision of mine comes in to stay.  
Get busy, my cohorts, and put this thing out;  
We'll see if the Church can continue to shout.  
The holiness people who stand in our way  
Will soon hush their crying against show and play.  
We'll cover the earth with this "Devil-vision"  
Though we'll camouflage it with the name "Television."  
The people will think they are getting a treat  
'Till the anti-christ comes and takes over his seat.  
He'll then rule the world while the viewers behold  
The face of "The Beast" to whom they were sold.  
We'll win through deception, this cannot fail,  
Though some "holiness" preachers against it will rail.

—Selected by Phyllis J. Swallow

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The secret of living an overcoming life is a closed mouth and a yielding heart and will.

## WHAT SHALL I DO WITH JESUS?

"What shall I do then with Jesus which is called Christ?"—Matt. 27:22. The question still comes to us, "What will you do with Jesus?" You cannot be neutral. It is not Jesus who is on trial today; it is you and I.

Pilate is at the one end of the large porch called the Pavement, on his judgment seat, dressed in a scarlet robe—one of the most attractive uniforms of the day. Standing near we see Jesus, alone and friendless; without anyone to accompany Him, or to petition for Him, or to represent His case. Surrounding Him are scribes, chief priests, elders, Pharisees, the mob—all shouting and crying out against Him.

The judge wanted to do something great this day. And the opportunity was at hand. Let us note three things as we consider this question: "What shall I do then with Jesus which is called Christ?"

First, we see the peculiar character of the prisoner. Though He too was a Jew, He completely convinced Pilate that He was innocent of the charges of the other Jews who were present. A very slight examination revealed to Pilate that it was all a put-up job on the part of the Jews who were crying for His crucifixion. The conviction that Christ was a just man was confirmed when his wife related her dream, then pleaded that he have nothing to do with this just man. His conviction was again strengthened when he sent Jesus to Herod for judgment, and Herod returned Him without making any charges against Him. The governor was convinced that only hypocrisy and enmity motivated the people to bring this prisoner to him.

Now they cried out, "If thou let this man go thou art not Caesar's friend." Never had he heard such remarks from Jews. They had never been so zealous for Caesar. It was another indication of their hypocrisy.

Pilate then attempted to release Him. He thought of a scheme, a plan that might work. "I'll set before the people the worst robber I can find— one the people would fear to have loose because of his dangerous character. He'd be liable to meet any of these men some evening and kill them in order to rob them. He has scourged the community with his episodes, broken into houses, and scared women and children. No one would want Barabbas to be free. I'll work it that way."

Before him Christ stood innocent. No real charge could be found against Him. He was guileless and without sin, perfect in humanity, perfect as God's Son; ready to be of some good to all.

Next we want to notice the answer to Pilate's question, "What shall I then do with Jesus which is called Christ?" The crowd accused Pilate of being disloyal to the emperor. The accusation cut deeply. The governor was concerned about public relations and those people to whom he was responsible as governor.

"If I let Him go and make these people unhappy they'll report me to the emperor and he'll make an investigation." Pilate knew that his past life and activities as governor were not too clear, not too honorable, and he didn't care to have them brought to light at this time by any investigation the emperor might make. He was in a predicament. He had allowed his evil ways, his sins, and his wrongs to lead him off the right path as the governor of the people. He found himself caught in his own trap. He wanted even more to save his face, to save his reputation. He wanted to save his integrity in the eyes of the people. He wanted to save his office, his financial support. In fact, he wanted to save everything that concerned his reputation and prestige.

How true that is of every one of us! We often find ourselves in predicaments, and the first thought that we have in answer to our problem is to save our face in the eyes of the people, to save our position, and our prestige. Can it be possible that men will stoop to low things in order to save their face? Is it possible that men and women become so ensnarled in the evil ways of this world that material and earthly things take priority over the spiritual and the right?

Pilate was in a trap. The sins and the wrongs that he had committed drove him farther into sin. There is no escape from an evil trap that we have laid and prepared for ourselves and have become caught in. One lie will follow another, another evil deed must support the previous one. The governor became a slave to his past, and the people were now the instrument of his punishment. Finally, in desperation, he called for a basin of water and dramatically washed his hands in front of the people.

"See thou to it; I will have nothing to do with it. It is your matter." But we can't wash away our sins with water.

The third and last thing we want to note is that an indulgent present deprives us of future privileges. We are now conditioning ourselves for tomorrow. We are now laying the groundwork for the privileges that shall be ours in the future.

How true this is in every walk of life! Take health, for example. Your health in the future depends on what you do today—the way you eat and the care that you give to your bodies. It is true in education. The training and preparation of today determine the product and result of your life in the days that are to follow. The way you spend the hours of today determines the

character that you will manifest to the world tomorrow. The money that you save today by your thrift and care determines some of the privileges you will have in the world tomorrow. You cannot build character in a day. Rome was not built in a day, neither has any great character come into existence in a moment of time.

The tenor of our ordinary lives from morning to night determines the quality of our life in the word of tomorrow. How we live in the ordinary moment determines how we will respond when we meet the crucial or exceptional experiences of life. You have seen someone confronted with a great crucial hour. When he comes out victoriously, having surmounted his problem, you think, "Wasn't that wonderful?" His strength wasn't suddenly created. He had prepared previously.

Pilate, too, had prepared previously. Now he was trying to save his face with all the Jews, the elders, the priests—to save his face with the entire crowd. In a desperate attempt he delivered Jesus to them and allowed Barabbas to go free. But it wasn't long until the very same Jews went to the emperor with complaints about some other deeds of Pilate. The emperor initiated and investigation and discovered Pilate's evil life. Pilate, according to the best authorities in history, was banished; and there in the lonely hours of his banishment he took his life—a tragic ending of his own faulty preparations for life.

There is a disabling power in sin that weakens us in the moment when we need all our strength and vitality to meet life and make our decisions. David was a man after God's own heart. He wanted to build a house for God. But God told him, "You're a man of war; you have much bloodshed in your past. I'll raise up another for this task, even your son Solomon." David was disabled by his past.

How many times can we look back and see where the past has ruined our present! And perhaps our present will ruin our future. The disgrace of sin leaves us scarred and stained and hinders us from doing our best. Our decisions and choices today in answer to questions such as this, determine our tomorrow. "What shall I do then with Jesus?" If we decide properly today, we can enjoy the privilege of the power and grace of Christ tomorrow and meet the future with faith and purpose.

The experiences of those who have chosen wrongly verifies this principle. Some people have chosen the wrong vocations, the wrong jobs, the wrong place to work. Sometimes these are legitimate in themselves, and yet they have limited people's growth in Christian life and service. Wrong choices have been made as to companions, marriage relations, and organizations that one may become associated with. Many a person has had a shallow and

disappointing Christian life because of neglect, procrastination, and wrong emphasis when starting out in his Christian experience. Such people have allowed emphasis on the external to exclude emphasis on the internal, have allowed zeal to supersede knowledge.

If we fail to build our spiritual resources today we can expect defeat tomorrow. Unless we build a spiritual fellowship with Christians today in the Church of Jesus Christ, in witnessing and giving testimony, we can expect to have some lonely hours tomorrow. If we do not develop our devotional power today in spending time with the Word, in prayer, and in becoming thoroughly acquainted with Christ, and with the men of old as we find them in the Scriptures, we will not find some rich experiences coming our way tomorrow.

We should learn from men who have gone before. Pilate was perplexed. He knew that Jesus was innocent. He wanted to be brave. He wanted to be a friend of Jesus. Here, in front of all these people, he wanted to do the right thing and the noble thing more than anything else. But he was tied fast by the fetters which he himself forged.

"What shall I do then with Jesus which is called Christ?" Yes, it was not Jesus who was on trial. It was Pilate. It is not Jesus who is on trial today; it is you and I. How do we meet our trial? Can we answer this question with wholehearted surrender and submission to Jesus by acknowledging Him as Lord of all? Then He will prepare us for tomorrow.

—J.J. Hostetler

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### THE PLACE OF THE BIBLE IN THE HOME

"The Bible is a mirror which reveals to us how our spiritual selves appear before God and others. If we are growing Christians the Bible will have the place of a mirror in our homes."

What is the Bible? How absurd to ask such a question! Everyone in this country knows what the Bible is. Do they? Many know the Bible as a good book, but that's all. Others know it as an outstanding literary work. Still others know it to be the Word of God but do not know its value. It is a sad thought that many professed Christians can be classed in the latter group.

Various ideas are held among those who say the Bible is the Word of God. Our idea of the Bible determines what place we will give it in our homes. Some might say that the Bible was written for people of the centuries past and has little or no value for the present. It is out of date. Oh, yes, it must be

seen in some people's homes, but they feel no special need for reading it. Others would give the impression that the Word of God should be read only by certain individuals, while some seem to think it should be read only on certain occasions. A large group is formed by those who read the Bible because they know they ought; but in their reading they make no endeavor to receive help. They only read so that they can say they have read it. Praise God that there is another large group which presents a brighter side. These are the people who read it because they love it. They know it is God speaking to them. They ask God to reveal its deep truths to them. Their lives show that they really read it. In which group do we find ourselves?

What place does the Bible receive in our homes? Do we think food is very important in the home? When we hear of a family that has little or no food, our pity is aroused, and we endeavor to get into that home. This, in part, shows our idea of the importance of food. The human body needs it for growth and sustenance; just so it is with the spiritual being. If we would grow spiritually we must have plenty of the proper food. The Bible is the source of spiritual food. It supplies spiritual nourishment and strength. Since our spiritual welfare is most important, the Bible then should have first place in the home. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We all have lamps in our homes and we feel they are quite important; we would not want to be without them. Do we give such an important place to the brightest and best of all lamps, the current of which is never cut off? "Thy word is a lamp unto my feet, and a light unto my path." Should not the Bible be the most important lamp by the easy chair? Should not the Bible be as accessible, as often used, and as easily seen as the artistically designed electric lamps?

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgeteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:23-25). As a rule, people are very much concerned how they look when they appear before others. Mirrors are usually in convenient places in the home so they can be easily used. Neatness and cleanliness should characterize Christians. But so much more important is our spiritual appearance. The Bible is a mirror which reveals to us how our spiritual selves appear before God and others. Do we look into this mirror and then do those things that will improve our appearance? If we are growing Christians, the Bible will have the place of a mirror in our homes.

No doubt every home has in it a number of instruction books of various kinds. We use these books to learn how to do things. From them we also gain information for keeping equipment in good condition so that we can get the most out of it. The Bible is also an instruction book and so should have the place of one in our homes. It not only tells us how to become Christians but also tells us how to maintain a constantly growing Christian experience. We learn from it how to please God and how to keep our relationship with Him at its best. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

What is the Bible to us? What place does it have in our homes?

— Mary Kathryn King

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### AN UNWANTED MEETING

As you saunter leisurely down the street toward your home you notice coming toward you in the distance a familiar figure. Instantly you recognize him as one to whom you owe a large sum of money, and he is headed for your door. You cannot pay him, you know not when you can, and so, ere he catches sight of you, you speedily evade him by retracing your steps. The unwelcome meeting has been momentarily delayed.

Suppose on reaching home at a late hour your wife greets you at the door saying, "Mr. S. was here. He has come into a fortune and wants to cancel your debt. He will be here at 5 P.M. tomorrow.

"My, what a relief," you shout with joy. Will you be there promptly? Who wouldn't?

You are in debt. It is not material but spiritual. Your soul is burdened with a mortgage of sin. The interest has been piling up so that only a foreclosure and judgment and death stare you in the face. You want to evade this judgment, with costs, in the lake of fire. The one to whom you owe all wishes to meet with you and He says, "Come now, let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Do you not want your burden lifted? Your creditor is God and He has arranged a meeting for you with His Mediator, Christ, at the place called Calvary. If you evade this meeting (and you can), there is an appointment you must face. "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). You must meet God in one of two places, either in

salvation through Christ at Calvary's Cross or in judgment at the Great White Throne. Which will it be, with Christ in glory or the demons in despair? "Behold, now is the accepted time; behold, now is the day of salvation." "Believe on the Lord Jesus Christ, and thou shalt be saved."

—Selected

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### RIDING ON THE GOSPEL TRAIN

If all the crowd riding on the Gospel train reach their destination, heaven will not be extremely desirable. I know some passengers who wouldn't feel at home. Here below it is hard for them to get up early enough to attend worship once a week, yet beyond they must praise God night and day.

All the passengers can be grouped in two classes, —they who are on the train just to get to heaven, and they who are on the train because they love the ride as much as the destination.

The first class have joined the church (the visible organization) primarily to get to heaven, or,—and this is just as unpraiseworthy,—to purchase your ticket, get on the train, and sit down with nothing to do until you arrive at your destination. Perhaps they should not be blamed too harshly for the attitude, because the implication in our preaching is all too common that if one be converted, then he is saved. Conversion is no end, only a means. It is a turning, a beginning. If conversion saves us, we are saved to serve; it alone does not save us for heaven; it sets our feet on the path to heaven.

The second class have come to the cross as did the first. Unlike the first, they have not stopped there, fanning their brows in its shadow, but have taken up the cross boldly and followed their Lord. Their conversion served only as a credential for entry into the race of Christian living. They lead a godly life because they love it for itself. They believe that the best way to die a Christian death is to live a Christian life, for the key to heaven is not a single act but a whole life. Their heaven begins on earth and death is simply a covered bridge, dark in itself, that connects the two banks of the Jordan. When the summons comes, there is no flurry; it is as though one steps from one room of a house into a larger and brighter room of the same house.

"Heaven is not reached by a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

—Selected from 1916 Gospel Messenger

## HOW TERRIBLE TO BE LOST

None except those who have experienced the feeling can describe the awful state of one who has lost his way. An extraordinary story is told by a Swiss lady who had been a prisoner for twenty days in a cave of the Alps Mountains. She says that she set out for a walk by herself, intending to return to her hotel for lunch. Fascinated by the scenery, she penetrated farther up the gorge, and lost her way. In her wandering she slipped and fell a long distance, alighting in a cave. At first she congratulated herself on not being dashed to pieces, but in a short time she feared that she was reserved for the worse fate of dying by starvation. There was no way of egress from the cave but from above, and when she attempted to climb, she found the steep sides too slippery to give her a foothold. She shouted for help at intervals all that day and night, until she was too hoarse to hear her own voice. She became intensely hungry and thirsty. Some water was trickling out through the rock, some of which she drank, and there was a kind of moss growing on the side of the cave that alleviated the pangs of hunger. She had plenty of money in her purse, but she would have gladly given it all for a mouthful of bread.

When found by a peasant she was almost a skeleton and was quite demented. He carried her to a hospital where she slowly recovered. She will never forget that fearful ordeal. Her situation with abundant money at her command, yet liable to perish with hunger, is a lesson that we in these times need to learn; that there are times when boundless wealth cannot deliver us.

The Bible declares that the sinner is lost. But he does not realize it as he should, or he would seek to find a way out of his wretched condition and perilous state. The awful days of awakening will come, when perhaps, too late, he will discover that he has spurned the only Guide who can lead him to a place of safety. A fearful awakening this will be when the awful darkness of the eternal world settles down on his soul and despair has seized his mind. It is fearful to contemplated that end of the finally impenitent and the doom of the person that rejects Jesus Christ, who came to seek and save that which was lost. And yet in spite of the tears and warnings of friends, there are many who are persistently walking in the way that leads to eternal night.

"To be lost in the night, in eternity's night  
To sink in despair and in woe;  
But such is thy doom if thou turn from the light,  
Refusing God's mercy to know."

—Selected

## THE REQUIREMENTS FOR REVIVAL

When we study the Old Testament we find that it is largely a history of periodic spiritual declines followed by revivals. Especially do we find this to be true in the times of the Judges, the Kings, and the Return from the Exile. As people forsook the Lord in the period of the Judges, He would raise up judges who would deliver them in response to their repentant cries for help. In the time of the kingdom of Judah there were periodic seasons of revival, under the leadership of godly kings, with the help of devout and zealous prophets. In the time of the Return, Ezra and Nehemiah led the people in a great revival.

In studying the conditions which brought on the great declensions of the worship and service of God we find many of them paralleled today. The indifference to the claims of God, the neglect of worship, and the turning away to other gods are all too prevalent today. Of course, the manifestations of these things vary with the times, but in principle they are much the same. People do not erect and bow down to worship tangible idols as they did in Old Testament times when they forsook the worship of God, but they have their idols just the same—of power, wealth, pleasure, self, and worldly ambition.

One is impressed with the fact that the conditions which led to revival were much the same throughout the centuries, and by studying what was done we get a good idea of the requirements that will need to be met today if a revival is to come into our lives, into our churches, and over our land. A recent study of Old Testament revivals has impressed us with the need of meeting the following requirements for revival:

Humiliation.—God can never intervene to help people until they humble themselves before Him. People cannot come into saving relationship with God unless they meet the requirement of humility. Jesus said that unless we humble ourselves and become as little children we cannot enter into the kingdom of heaven. Neither can one who has forsaken God come back into the place of blessing unless he takes the place of humiliation before Him. "If my people . . . shall humble themselves" (II Chron. 7:14), is one of the great conditions which God has laid down if people want to be restored to His favor and blessing and to be spiritually revived.

Confession and Prayer.—In the periods of revival, like those experienced in the days of Ezra and Nehemiah, we find a large place given to confession, as

for example, the prayer in Nehemiah 9. The leaders referred to, who did so much to bring about a spiritual revival among the returned exiles, were outstanding men of prayer. The same is true of the good King Hezekiah, who was a mighty force in bringing Israel back to the worship of God after they had gone so far away from God as to bar the doors of the Temple.

Interest and Delight in the Word.—When people have a hunger for the Word of God and take delight in reading it and living according to its commandments and statutes, we find fertile soil for a revival. This is what happened in the days of Josiah when the book of the law was read to the people, and again when they listened for hours to the reading of the Scriptures by Ezra and his assistants. The Bible is printed and distributed in greater quantities than ever before, and yet to many it is an unfamiliar book because they take no interest or delight in it and allow it to lie somewhere unread and neglected. Those who read it and meditate on it day and night receive the blessing of the Lord and spiritual health and prosperity. A revival of interest in the Bible will bring a spiritual revival with it.

A Concern and Burden for the Lost.—When a revival breaks out somewhere it is usually because some person or persons became deeply concerned for the cause of Christ and the salvation of souls. Some revivals have been attributed to the prayers of one burdened saint. Others may come because of a group of people have mutually shared such a burden and have agreed to pray together for the revival of the church and the salvation of souls. We can never expect a revival if no one is concerned and people are indifferent to the spiritual needs of themselves and others.

The Presence and Power of the Holy Spirit.—A revival cannot be "worked up" by mere human effort, even along the lines that we have suggested. God must work through His people by His Holy Spirit. It was when Peter was filled with the Holy Ghost that he was able to preach a sermon that brought three thousand people to repentance and salvation. It is only as we allow the Spirit to fill us and use us that we can be instrumental in any effective way to bring on a revival.

Spiritual conditions today are dark and discouraging in many ways. Interest in the worship and service of God, even by professed Christian people, is at a low ebb, and there is great need for revival. We can feel this in our hearts and see it all about us. But we know that God is still on the throne and that the Holy Spirit today has the same power that He had in days gone by when He worked mightily in the hearts of men. He is waiting for His people to meet the conditions so that He may work once more to bring about a revival in the church, in the nation, and in the world. "O Lord, revive thy work in the midst of the years" (Habakkuk 3:2).

—Selected

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## HE CARETH

What can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around His throne are eternal calms.  
And strong glad music of happy psalms,  
And bliss unruffled by any strife,  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this world where the sorrows be.  
When the lights die down from the path I take,  
When strength is feeble and friends forsake,  
When love and music, that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers,  
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid,  
And the busy world has too much to do  
To stay in its course to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

—Selected

## SEPARATION OR COMPROMISE

In the Biblical history of the Israelites, there came a time in which God would bring His people out of Egypt. To this end God had watched over and cared for Moses, awaiting the proper time for him to assume leadership of His people. When Pharaoh became very oppressive over God's people, God heard their cries and caused Moses to realize that God had a task for him. After many refusals on Pharaoh's part and the resultant plagues which God sent on the land of Egypt, Pharaoh began to be more considerate of Moses' request to let the people go. However, he was unwilling to let the people go free and unattached. Pharaoh began to think in terms of a compromise.

We see Pharaoh made at least three separate offers to Moses, but all offers were conditional. None of the offers would have permitted the people to go free as God would have them go.

After the grievous plague of swarms of flies in all the houses and throughout the land of Egypt, Pharaoh called for Moses and Aaron and said, "Go ye, sacrifice to your God in the land." Exod. 8:25. Under chastisement he was willing to permit the people to sacrifice—but only if they remained in the land. Oh, how Satan would cause God's people to compromise! The world may ask, why do you need to go so far away to worship? You are entitled to your opinion, but why be so extreme? Why not worship with those with whom you were brought up? Of course, we know it is not necessary for us to go a great distance to worship God. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. But if we are to worship God as He would have us, we must separate ourselves from that which is wicked and profane for "what communion hath light with darkness?" Pharaoh knew as long as the Hebrew people remained in the land he had them in his power. Moses was demanding complete separation from Pharaoh's influence.

God brought further plagues upon Pharaoh in which the Egyptian's cattle died: boils came upon man and beast and great hailstones fell upon them. Again, Moses and Aaron were brought before Pharaoh. Pharaoh said, "Go, serve the Lord your God: but who are they that shall go? And Moses said, we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord." Exod. 10:8,9. This was unacceptable to Pharaoh. He said, "Not so; go now ye that are men, and serve the Lord: for that ye did desire." vs. 11. Pharaoh is here determined to keep the children as hostages. Oh, Satan is wise. He does all he possible can to prevent parents from bringing up their

children to serve the Lord. He knows what a blow will be dealt his interests if the young are brought up to love God's Word and to love and serve Him. Then, too, there have been instances where parents have been eventually drawn back into the world through the children which they didn't or couldn't bring out of the world. Yes, Pharaoh knew that if he kept the children, he had a very great hold upon their parents. These conditions of separation were unacceptable to Moses and Aaron.

Following this, the locusts were sent and covered the land. Then a thick darkness came upon the land. Again Pharaoh called Moses and said, "Go ye, serve the Lord: only let your flocks and your herds be stayed: let your little ones also go with you." Exod. 10:24. Again, the Subtil One knows how to approach us in a manner calculated to cause our downfall. What do our worldly possessions mean to us? What did the possessions of the young man that came to Jesus mean to him? Much, for when Jesus told Him to sell all he had and distribute to the poor and come follow Him, he went away sorrowful. His riches stood between himself and God. Anything that comes between God and ourself becomes an idol unto us.

Moses would not accept Pharaoh's offer under any one of these three conditions. Satan is demanding. He is a hard taskmaster. We cannot be completely happy unless there is a separation between ourselves and sin and Satan. Pharaoh was trying to bargain with God through Moses. Sinners sometimes try to bargain with God by forsaking some sins, but holding to others. Sometimes men would permit God to have a share in their hearts, but would permit the world and the flesh to share with Him. What shall it be, separation or compromise?

★=★=★=★=★=★

## WHY SO MANY FALLEN YOUNG PEOPLE

This question is one that should be of much and vital importance to every father and mother in this fair land of ours.

Why? yes, why? Stop, look, and consider a few moments.

After proper consideration, it is easy enough to find the answer to such a question.

Did you ever notice the spirit of carelessness and unrestricted discipline prevalent in the large majority of our homes these days? Seemingly, the greater portion of the parents have turned the children loose to let them go where they desire, do as they feel inclined, go with whom they please, stay as long as they like, and come home when they get ready.

Who is responsible for the life of son or daughter? Is not father and mother? Did not God say through the Word, "Train up a child in the way he should go?" Are we so doing if we turn our children loose? "How shall we escape if we neglect so great salvation" of our children? Do we set the godly example before them we should? Do we wield an influence over them that will help mould their lives for God? Do we as parents teach our girls modesty, or do we just bring them up in immodesty, let them wear mini-dresses, and thus expose themselves, thereby stirring up the lust in the heart of the opposite sex?

Where do all these immodest, hellish styles and fashions come from? Are they fit to follow? Do we want our girls to make such disgraceful women as those who start such styles? Where did the bobbed-hair get its start? Like all these others, it started in the red light districts of Paris, France, and yet we eagerly follow them.

Here is the great trouble: Style, fashion, and such is the ruination of our young folk of the United States of America.

The Bible says a woman's hair is her glory, and God gave her that glory. Then if she cut it off, what, has she not sinned? Does she not continue to sin so long as she keeps her glory that God gave her cut off? Mothers, what are we raising our girls for anyway, to be honorable, respectful, God-fearing and God-loving, true-hearted women fit for a home eternal in the heavens? Or shall we just let them go, and grow up to just a worthless something, to fill space, and to stir up the fiendish lust in the heart of the opposite sex?

What about the automobile ride, the late hour she comes home, the ball she attends, the night fishing party, the mixed bathing pool, the picture, and such like places? Can you not see that all these things are not elevating, but have a tendency toward the gutter? Is there any Christ-likeness in such practices? Oh, you say, I see no harm in this or that! These "no harm things" are what suit the devil, and they are damning the world today.

All this can be applied to our sons, and fathers, too, as well as the mothers and daughters. How do we as fathers live before our children? Do we teach our boys to respect all girls as their own sister?

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I am well aware of the fact that in this age of the automobile, with their alluring effects and so many evils, it makes it very difficult to hold the reins properly. But that makes it all the more important that we do our level best, and get back to the old land-marks of properly training our boys and girls. Begin in infancy to train them to be real men and women.

Bring up your children in the nurture and admonition of the Lord.

=★=★=★=★=★=★

## CHAFF

So many people look for chaff—  
A lot of stuff to make them laugh.  
They hunt for chaffy books and songs,  
And chaffy folks among the throngs;  
They seek the chaffy “funny page”  
That never makes a saint nor sage,  
They look for chaff in art or prose,  
And seek it in the picture shows.

They like the chaffy forms of speech  
And chaffy sermons some men preach;  
The chaffy programs on the air,  
And seem for nothing good to care;  
They hunt the newstands on the street  
So they can give their minds a treat  
By trashy magazines they buy  
That cloud their mental, moral sky.

Remember, chaff is something light,  
Although sometimes it glitters bright;  
It's just the dross and not the gold,  
The counterfeit, on which you're sold.  
It's something that will let you down  
And never take you to renown;  
Yes, something I am frank to say  
The winds of time will blow away.

—Walter E. Isenhour

## A TRAVELER'S GUIDE TO HEAVEN

**Accommodation:** Arrangements for first-class accommodation have been made in advance. "In my Father's house are many mansions...I go to prepare a place for you." John 14:2.

**Passports:** Persons seeking entry will not be permitted past the gates without having proper credentials and having their names registered with the ruling Authority. "There shall in no wise enter into it anything that defileth...but they which are written in the Lamb's book of life." Rev. 21:27.

**Departure Times:** The exact date of departure has not been announced. Travelers are advised to be prepared to leave at short notice. "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:7.

**Tickets:** Your ticket is a written pledge that guarantees your journey. It should be claimed and its promises kept firmly in hand. "He that heareth my word, and believeth on Him that sent men, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," John 5:24.

**Customs:** Only one declaration is required while going through customs. "I declare unto you the gospel....that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day." I Cor. 15: 1,3,4.

**Immigration:** All passengers are classified as immigrants, since they are taking up permanent residence in a new country. The quota is unlimited. "They desire a better country, that is, an heavenly:...for He hath prepared for them a city." Heb. 11:16.

**Luggage:** No luggage whatsoever can be taken. "We brought nothing into this world, and it is certain we can carry nothing out." I Tim. 6:7.

**Air Passage:** Travelers going directly by air are advised to watch daily for indications of imminent departure. "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4:17.

**Vaccination and Inoculation:** Injections are not needed, as diseases are unknown at the destination. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

**Currency:** Supplies of currency may be forwarded ahead to await the passenger's arrival. Deposits should be as large as possible. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:20.

Clothing: A complete and appropriate new wardrobe is provided for each traveler. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61:10.

Time Changes: Resetting of watches will not be necessary, nor will the watches. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof... There shall be no night there." Rev. 21: 23,25.

Reservations: Booking is now open. Apply at once. "Now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

Coronation Ceremony: The high light of the journey is the welcoming reception and coronation which await each new arrival. "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Tim. 4:8.

—Selected from The Vindicator

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## BEGOTTEN AGAIN

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and the fadeth not away, reserved in heaven for you" (I Peter 1:3,4).

The emphasis of this message is on the words "begotten...again." Who are these whom Peter says are begotten again? We notice in his salutation that he is writing to specific persons whom he designates as "strangers" scattered throughout the province of Asia Minor. Another term that would be just as fitting here is that of "foreigners." The idea that the Lord's people are foreigners here on earth runs all through the Bible. When Abraham bought a burying place for Sarah he said that he was a "foreigner," even though he was in the promised land to which the Lord called him. Gen. 23:4. Jacob was also among those that "confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Even David, the great king of Israel, with palace and throne in Jerusalem, confessed to the Lord, "I am a stranger with thee, and a sojourner, as all my fathers were" (Psa. 39:12).

We too, who are begotten again of God, as His children are like the persecuted exiles of Asia Minor: we are pilgrims and foreigners in this world. Sometimes we people of God forget this until we are persecuted and driven about upon the earth. Then we realize that the things of this world that we possess are not ours permanently. Then we see that they are loaned to us only for a

time; that we are only stewards of them. As we are begotten again we are born into a new kingdom, with new associations, with new brothers and sisters, with a new Father. We are not of this world.

1. We are begotten again "unto a living hope," It is hope that puts meaning, zest, and enthusiasm into life. The business man will invest largely and work hard if he has good hopes that the investment will pay off. The student will study long and hard if he has a bright hope that he will achieve some definite aim in the future. So the Christian will endure persecutions and hardships, will toil hard and long in the service of his Lord, because he has a "living hope" "as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. 6:19,20). He that is begotten again rests firmly and securely in that hope.

2. We are begotten again by a dynamic power—"the resurrection of Jesus Christ from the dead." One day in April A.D. 30 there was demonstrated a new and dynamic power when our Lord arose triumphant from death and the grave. That power still works in the people of God today—in those who have been begotten again. In them the life of the risen Lord is lived over again. They share in the fellowship of the suffering of Christ; like Paul, they are "crucified with Christ." They also are resurrected to "newness of life," as He lives in and through them. Christ is living in every stranger and foreigner by the power of His resurrection. And He offers to these foreigners His resurrection as the guarantee that they also shall be raised bodily on the last day.

3. We are begotten again "to an inheritance incorruptible, and undefiled, and that fadeth away, reserved in heaven for you." We may say that Abraham made a great sacrifice when he left his home country and lived as a stranger and foreigner in the land of Cannan. He had no fixed residence, "dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

We might think that it was a sacrifice for Jacob to dwell similarly in the land of Canaan and later in Egypt as a pilgrim and stranger. We might think the same of David who also confessed that he was a foreigner. But all of this was not really a sacrifice, just as it is not a sacrifice for the business man to start in a small way in cramped quarters and with limited capital if he sees the future promising better things. The little suffered now is not to be compared to the future glory that will come as a result of it. The merchantman gladly sold all so that he might obtain the pearl of great price. The person who is begotten again will suffer hardship and deprivation and persecution because at the end of the road he sees an incorruptible inheritance with God. It is the foreigner who is really rich, because he puts his hope and trust in eternal

things. The person who considers this world as his home is the one who is really poor.

The story is told of a Russian widow who was a Christian who asked a trusted counselor as to where she might invest some money. He advised her to invest it in property, and accompanied her to the seat of government to make the transaction. After the arrangements were made she had some misgivings, and as they were traveling homeward she asked him whether he really considered this certain property a safe investment. Just then they rounded a bend in the road and had a breath-taking view of the patchwork of fields and buildings in the valley below. He rose from his seat, and with a sweep of his arm over the beautiful valley asked, "Can that ever be nothing?" But today it is nothing. The armies of the Russian revolution overran that community of people who loved God, and the land became a worthless investment.

The one, however, who is begotten again has an inheritance which is "in-corruptible, and undefiled, and that fadeth not away." It is reserved in heaven and therefore is not subject to earthly vicissitudes. Armies cannot overrun and waste it. Business depressions cannot rob it of its value. It will outlast all the storms of time.

Truly those who are begotten again have a living hope as an anchor; they have a dynamic power to sustain them; and they have an eternal inheritance, reserved in heaven by the eternal Father.

—Millard Lind

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### VICTORY OVER WORRY? HOW?

What a dishonor it brings to the name of Christ when believers indulge in the habit of worry and anxiety pretty much like other folks! As we study God's word we find the glorious possibility of living above worry. The fruit of the Spirit is peace. Now peace is the absence of worry. We cannot indulge in the worry habit and enjoy peace of mind. As Christians, we should be known as a people possessed of abiding and unfailing peace. The peace that comes from the indwelling Christ—"peace that passeth all understanding"—peace that spells victory over anxiety and fear.

Worry is largely a mental habit. It is an attitude of the mind toward what happens, may happen, or may not happen. The habit of worry wears grooves in our mind. Every time we indulge in it the grooves are made deeper, like ruts in a dirt road. With every recurrence it becomes easier to drop into them. We are slaves of our own habit. Once the worry habit becomes fixed, every threatened change of circumstances is a signal for a fresh indulgence in worry.

Dwelling constantly on our troubles allows them to burn themselves into our consciousness. Anyone can convince himself of this in a very simple,

everyday manner. On a warm July afternoon we drove to the woods to gather wild dewberries. Several hours passed pleasantly at the task. We spent the evening sorting and preserving them. When we retired and closed our eyes, we still saw dewberries. We had looked at them so continuously that they had registered upon the retina of the mind. They refused to withdraw, and were real to us even though absent. So will it inevitably be with brooded-over, troublesome circumstances.

Here is a father: large family, small wages, no margin to fall back upon, uncertain health. As he thinks of his family, why should he not fall into the habit of worrying? But once the worry habit is acquired, there is little relief. Then why become enslaved by this vicious habit?

We worry because we do not realize our heavenly Father's loving care, "Casting all your care upon him; for he careth for you" (I Pet. 5:7). In nothing be anxious. Read Matthew 6:25-26. The "thought" that Jesus says is wrong is not the provident thought that gathers food for the winter's need, but the anxious, worrying thought that saps spiritual strength. He warns against worry over the necessities of life: food, drink, clothing. He gives the birds as an example. They have all these, with no lack. "Your heavenly Father feedeth them." That is the kind of father he is.

The question of clothing vexes the human mind, but it need not when we take note of how God cares for even the tiny sparrow. Jesus bids us look at the lilies of the field, so beautifully clothed (Matt. 6: 28-30). Our Father delights to adorn the humblest of his creatures. How much more will he meet our need? Then to worry about these creature necessities displeases our Lord. The unconverted people who do not know their heavenly Father worry about how to gain more and more of this world's goods. But how different it is with the children of God. Let us learn to trust in our heavenly Father; then anxiety cannot take root and choke out spiritual growth.

What a comfort! What a carefree life, lived day by day in fully trusting Christ! He is ever mindful of our needs, and as we seek our Father's interest, he will delight to see that we, his children, have them.

We should not worry because not a single benefit can come from this habit. By its indulgence our mental, spiritual, and physical forces are depleted, and we are left less capable of suitable action when action is needed.

We should not worry because worry is destructive. It destroys love, joy, peace, purity, contentment, and kindness. We are better Christians when we experience them. Hatred, jealousy, bitterness, worry, anxiety, and restlessness of spirit are destructive. They tear us down. Our Christian witness to our neighbor suffers.

Often the body suffers as a result of a worried mind which acts as a drag upon the digestive process. We become undernourished. Our nerves become impoverished. Our general health is impaired. Our physician does his best to cope with the situation that our folly has created. He explains patiently that a change of scenery can only help temporarily. He believes our trouble can be traced to the persistent habit of worry. What an expensive luxury when Jesus has the answer to a life free from worry! If such a life is possible, as believers we are living below our privilege when we indulge in worry.

We can never gain victory over worry, we can never hope to come into a carefree life, by looking to our circumstances. They change and are uncertain. We know not what tomorrow may bring. Consequently the centering of one's life in circumstances, the sense of being subject to them, the inability to rise above them, cause a life of anxiety and worry.

How then can we not worry? Our sole escape is in God, in bringing him consciously into the center of life. This means the study of God's word, appropriating his promises into daily life. Worry is a weakness of the flesh. You cannot conquer a weakness of the flesh in the energy of the flesh. It must be done in the power of God.

Prayer gives you access to that power. Through prayer God channels to us through the indwelling Holy Spirit the ability to obey his commandments, to think thoughts after him, to let his mind dwell in us richly. Prayer takes us into God's atmosphere. It brings us into communion and intimacy with our Lord. To break the worry habit let us adopt the prayer method.

To pursue this course daily is to experience, moment by moment, a life of victory. Where God and his word are enthroned, worry cannot crowd in. We have adopted the one means for effectively displacing it. We have supplanted it with His presence and peace. Scripture, studied in simple faith, assimilated into our spiritual being and turned back to God in trusting prayer will produce peace as our rightful inheritance—peace in the soul. "Peace I leave with you, my peace I give unto you," said Jesus. His peace will guard our minds and hearts.

Let us refuse to worry, now that His peace is there to bar its every approach. Worry cannot set foot on the ground that He is occupying—the surrendered, trustful heart. May we look away to Jesus who, when disturbed, went to God for strength. He himself faced every test, even the punishment of the cross, and was crowned as our overcomer. The secret of life is inward, not outward. If we will but turn our minds trustingly to Christ, he can control the inner man, and the outer will be without power to trouble us. Jesus says, "Let not your heart be troubled, neither let it be afraid" (John 14:27).

—Selected from Vital Christianity

## NONRESISTANCE

The basis of our main discussion will be found in Romans, the latter part of the twelfth chapter, and also in Matthew, the latter part of the fifth chapter. Let us turn also to Luke 17: 26-29. Jesus says that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. They were eating, they were drinking, they were marrying and giving in marriage. There is not one thing that Jesus mentions in that whole catalogue that is wrong in itself; not one thing. But these individuals evidently had made eating and drinking and marrying and giving in marriage the goal of their lives. And while Noah was busy building an ark to save himself and his family, the rest of the people in his day were eating and drinking, marrying and giving in marriage—carrying on life as usual. And when Lot was running out of the city of Sodom, trying to save his life with the three of his family he managed to take along, the rest of his family and the other citizens of that city were busy eating and drinking, marrying and giving in marriage; they were carrying on life as usual. Their goals of living were eating, drinking, marrying, giving in marriage, the regular pursuits of this life.

James says something about those who heap riches to themselves in the last days! That's the tragedy of it! In these last days, the days of salvation, when time is so limited, when soon the Lord Jesus will be coming again, in these days of wonderful opportunity, in these days when we should be out on the mission field, in these days when we should be perfecting ourselves unto the nature of Almighty God, in these days of grace many are heaping to themselves riches.

I would like to think with you for a bit on the relation of war to riches. If our main purpose is to heap to ourselves riches, then we will find ourselves defending those riches. If our purpose now centers upon the things of this life, then you and I will find ourselves defending those things which we strive for and love. So I would like to say first that the very first principle of the nonresistant life is that the Christian must have the right kind of goal. And concerning that goal, Jesus says in the latter part of the fifth chapter of Matthew: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And just before that He had spoken of doing good both to the evil and to the righteous, just as God permits the sun to shine on both classes of people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here is the tremendous goal of the Christian, perfection, transformed into the image of God. Jesus spoke in the same chapter (verse 20)

about a righteousness which exceeds. Unless our righteousness exceeds the righteousness of the scribes and Pharisees, we will not even get into the kingdom of God.

Now we might think that the righteousness of the scribes and Pharisees was indeed high. They fasted, they paid tithes, even down to the small garden seeds; they would walk only about 3000 feet on the Sabbath. Beyond that, walking was work. Their gowns had to be made exactly so. A high righteousness! But unless our righteousness exceeds the righteousness of the scribes and Pharisees, we will not be able to enter the kingdom of God. Our righteousness must also exceed that of the publicans. Jesus said that if we say, "Good morning" to the man who is our friend, and do not speak to the man who is our enemy, how much more righteous are we than the publicans and sinners? They do even that. It is clear that our righteousness must exceed that of both the Pharisee and the publican, of both the Jew and the Gentile. The goal of the Christian must be to be perfect, as God Himself is perfect.

Godly perfection must certainly be the concern of the Christian. How is God perfect? What is God concerned about? One of the verses which every child can say practically as soon as he can speak is, "God is love." We have repeated it so often that it means very little to us. "God is love." If we are to be perfect as our Father in heaven is perfect, then it means that we also must be love. Just as God is love, so you and I must be love. Just as God has given His only begotten Son to die for this world of sinners, so you and I must be willing to make a sacrifice of love. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "God is love." God gave the best He had for the world; so you and I must exercise the same love for our fellow men; so you and I must give ourselves, our sons and daughters, not to build up riches, in these last days, but that we might become perfect as our Father is perfect. We must give our sons and daughters, out of a love which God has implanted, that the world might be redeemed.

The chief concern of every Christian must be the redemption of character. When His disciples asked Him how they should pray, Jesus said that they should say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven." The concern of the Christian is that God's will might be done on earth as it is in heaven. The thing for which you and I should labor in the kingdom of God, the thing for which you and I should pray now and always, should be that God's will be done in earth as it is in heaven. How different that goal is from the goal of this world.

Sometime ago I had the privilege of traveling about Kansas City, a great city of thousands of people. One of the unusual sights was the trip through

the aristocratic section of the city. Centered on huge estates, I saw one palace after another in the center of a parklike lawn. A few blocks away were hundreds of children in squalor with no place to play. You see the concern of the world. The world places property before human beings. The world places land, or rather property, before life. The law of our land, which we claim is based on the Scripture (I wonder if it is scriptural, after all) recognizes the rights of property before it recognizes the rights of human personality.

You remember the story of the rich man with Lazarus lying at his gate. He loved his property; he had concern for Lazarus. Property came first as far as he was concerned. Human personality was ignored in front of him. And then the rich man raised his eyes in hell. The concern of the Christian must be first of all for the redemption of personalities, above everything else in the world. Any property which I have, and anything that God gave to me, any power, any talent, must be used for the redemption of personality, to redeem character even as Christ has redeemed me. Join with Christ in this great work of redeeming men and women out of this present world.

That brings us to the method of the Christian. "Be not overcome of evil," but overcome evil with good." Sometime ago I was talking with a young Christian who was not a member of our denomination. He was trying to understand our view in regard to war. He finally saw that it is not that we do not want to do something about evil. We are more concerned about evil than the world is. But it is the method by which we meet evil which is different from that of the world. The world tries to overcome evil with evil, but the Christian overcomes evil with good. The method of the Lord Jesus in overcoming the evil of this world—what was it? He overcame the evil of this world with good. Remember how they persecuted our Lord. They ran Him from this city to that; they turned Him out of His own home town. But always Jesus went about doing good. One time He went through Samaria. The people of the town learned that Jesus was on His way to Jerusalem, the city that they hated. They decided that if Jesus was planning to go to Jerusalem, He could not stay in their town overnight. Jesus went on to the next city. Always Jesus overcame evil with good. By overcoming evil with good, Jesus had to suffer.

What did it mean when Jesus went about doing good? What did it mean when Jesus did not defend Himself from evil men? It meant for Him persecution; finally it meant for Him death—death on the cross. Today every nonresistant Christian must remember that he must be committed to the Lord Jesus to the extent that he is willing to endure martyrdom. There can be no reservation. We must be so committed to the Lord Jesus that we are ready to endure suffering. We must give up our lives—count it all as loss. One of the

reasons why the world does not practice nonresistance is because it feels that it will not work. And it will not work toward the goals that the world is interested in. It will not work if our chief goal is to defend our property; it will not work if our chief goal is to defend our lives. It will work only if our chief goal is to redeem character, and to be willing to go through whatever suffering the Lord Jesus Christ wants us to go through to accomplish the redemption of people, the redemption of the world. Peter speaks about the suffering of the Lord Jesus in I Peter 2:21-24: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him who judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

No, it is not enough only to accept the cross of the Lord Jesus for ourselves, but we also must be willing to follow Him in that cross, must be willing to suffer unto martyrdom, if necessary, for the redemption of the world, for the cause for which He suffered. In Romans 12 Paul speaks about heaping coals of fire upon the enemy's head. By doing good to our enemies we show the world the spirit of Christ. We stimulate their consciences by the power of the Spirit, by the deeds that we do, thus heaping coals of fire upon their heads.

As an illustration of the fact that a Christian must be willing to undergo martyrdom, I was impressed by the statement Menno Simons made that he preached in field and in forest, in the market place or by the roadside. Any place where he could get a hearing he was preaching the Gospel of the kingdom of God. I was impressed also by his story of the afflictions which he suffered. He wandered about Europe. There was a price upon his head. Several times he came very near being captured. But always the Lord spared him, though suffering much, to see his followers dying for the cause of the faith, for the Lord Jesus Christ. To see them scattered—how it must have pained his heart. And yet with all that suffering I remember this point which stands out so significantly. Their lands were stolen from them and they were driven about from country to country, and yet out of all that host, there was not one man who begged.

There was no persecution in the worldly churches where men had all the property they were able to accumulate. Many rode about in pompous carriages and wore silken garments. Yet there were many of the members of these churches who went from house to house begging. It is remarkable that though the plain people always endured suffering there was not one of them

who begged. Does it not show us that even in suffering the Lord Jesus provides? If our main goal is to be off preaching the Gospel of the Lord Jesus Christ, none of us probably will be dressing in silk, none of us will probably be riding in the most expensive automobiles, but if we follow the way of the cross, the way of the Lord Jesus, as a body, and are more interested in personalities than we are in property, then also I believe that there will be none among us who beg.

That brings us next to the power of the Christian. How are we going to be able to have the loving character of God? How are we going to have godly concern for the lost? How are we going to follow this method of overcoming evil with good? How can we do it? In the face of certain evil, how can we pray for the one who hurts us? In the face of certain insult, how can we turn the other cheek? In the time of danger, when the enemy takes the life of a loved one, how can we stand by defending our own life and the life of our friend?

We find the answer in Hebrews 11, by faith. That is the power of the Christian. By faith the men of the Old Testament were able to escape from the edge of the sword. By faith you and I will be able to escape the edge of the sword. Like the heroes of the Old Testament, by faith you and I will be able to overcome our enemies. By faith the men of the Old Testament "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11: 33-40).

Selected from Christian Monitor

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Only one thing need the Christian  
envy — the large, rich, generous soul  
which envieth not.

## ISRAEL'S FUTURE – GLORY OR DEFEAT?

Tears coursed down the faces of toughened Hebrew warriors as they stood before the ancient Jewish Wailing Wall in Jerusalem, June 7, 1967. And why not? They had just recovered a possession lost for twenty-five centuries—the Old City of Jerusalem. Since 596 B.C. (with the exception of a short time during the Maccabean period of the second century B.C.) Jerusalem had not been under autonomous Jewish control.

All of us remember that momentous week in June. The world thrilled when it heard how a small but tough Hebrew army defeated the colossal Arab threat to exterminate the nation of Israel. Reading the newspapers in those days was like reading the Book of Joshua in the Old Testament.

But the interim from then till now has not been quiet nor peaceful. The Arab world has been building up a tremendous force of armament, backed by the powerful Russian Communist state. The express intention to destroy Israel is the same. And another showdown is probably not far in the future. What lies ahead for Israel?

Israel has had a civil-religious history, Her future will be the same. The thirty-seventh chapter of Ezekiel is understood by many to depict Israel's role in the world from the year 1948 (when she became a state) and into the near future. It is a twofold development entailing the Hebrew nation's physical and spiritual renovation.

The first eight verses of that chapter show us the dry bones coming together and flesh coming upon them. Verses 9-10 describe the breath coming into the corpses. Verses 11-14 are a commentary on the above verses, and explain the vision to mean the regathering of Israel from the Diaspora (scattering abroad) and the physical development of the new state. Then, that being complete, the breath, or spirit, enters into the nation, signifying a national spiritual revival.

### The Physical Renovation Is Almost Complete

The flesh is even now coming upon those dry bones. Today Israel is fast becoming a prosperous nation, and is almost entirely self-supporting. "The ministry of commerce and industry has prepared a comprehensive plan for increasing the output of industry to almost 10 million pounds (English currency) and increasing industrial exports to \$770 million by 1970," we are told in a recent report.

### A Problem of Too Much!

And agriculture? Listen to this. The same report says, "Up to a few years

ago there were serious shortages, but the problem today is to plan cultivation and marketing to offset surpluses of many types of produce..."

"Jaffa oranges and grapefruit are world famous. Packing is done in modern mechanized stations under the surveillance of the Citrus Marketing board, and exports...are expected to total 700,000 tons. Intensive measures are taken to increase exports of other sub-tropical fruit, groundnuts, vegetables and flowers."

Truly, Isaiah's prophecy that "Israel shall blossom and bud, and fill the face of the world with fruit," (27:6) is finding fulfillment before our eyes!

#### Israel's Conversion

When the physical development is completed, then verse 10 describes the national revival.

The groundwork is being laid for such a revival. This is evidenced by Israel's intense interest in the Word of God. Not only are Bible quiz contests among the chief sources of entertainment, but a large percentage of the curriculum in Israel's public schools (almost 5,000 schools with a total enrollment of about 800,000) is Bible-based or Bible-related!

Such a cultivation of the Word of God is preparing the way for genuine repentance toward God, and faith toward the Lord Jesus Christ. St. Paul speaks directly concerning this wholesale turning of Israel to the new covenant (Christianity) in Romans 11: 25-27:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

How shall Israel enter into the new covenant? Just as the gospel economy declares that Jew and Gentile alike shall enter. Here are Paul's words in Acts 20:21, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

In the writer's opinion this is due soon to happen as described in Zechariah 12. The deep repentance is mentioned first: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10).

The looking upon Him "whom they have pierced" does not refer to the advent of Christ at this time, as some have erroneously supposed (for the ad-

vent is not mentioned either in the text or its contest), but is a look of retrospect of deep sorrow and regret in rejecting their crucified Messiah—even as a sorrowing family mourns over the loss of an only son as they view him in the casket.

There will be no crocodile tears shed in that solemn day of Israel's repentance, for it will be a "repentance...not to be repented of" (II Corinthians 7:10). Israel rejected Christ openly and nationally (Matthew 27:25; Acts 13:46). Her repentance and acceptance of Him must be the same.

On this solid "foundation of repentance" (Hebrews 6:1) will be built the faith of Israel in Jesus Christ. It will be a lasting faith, and a glorious faith. The first verse of Zechariah 13 depicts the change: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Great things are in the offing for the "natural olive branch" that once enjoyed the favor of God (Romans 11). That branch will be grafted in again. Let us pray that it may be soon.

Will Israel's future be glory or defeat? The Bible says that it will be glory!

—Selected from Herald of Holiness



## THE BIBLE AND THE CHRISTIAN

The Bible has stood the test of time and will continue to stand amid all the wrecks of time. "For ever, O Lord, thy word is settled in heaven."

The Bible is the oldest, and yet the newest of books. It is the only entirely reliable record of the past; the only book that gives the truth concerning the future. It tells us whence we came, where we are going, and how to live while here. The Bible is the plainest, and yet the deepest, of books. It is strict enough to denounce the smallest of sins; broad enough to save all who accept its truth. By it is brought out of the heart the highest love and the lowest hate. It unveils the shout of victory for the saved; the terrible wail of woe and eternal death for the sinner. It is for all ages, for all classes, for all nations, for all necessities of life and death. As someone has said, "It is the only book that makes living better and dying easier."

The Word of God is composed of sixty-six books written by about forty different authors in about fifteen different centuries in two or three languages; yet it is beautifully harmonious. Why? Behind it is the great master mind of God who breathed through the writers of Scripture. From one cover to the

other, through every page can be seen the beautiful scarlet thread of blood. What does it all mean? Every one of the sixty-six books points to the one grand theme of redemption from sin through the marvelous love of God.

And please consider too how the Bible has stood the test of time; like an anvil, it has withstood the hammers of the skeptic and the infidel. Centuries have come and gone, but the Word of God stands. Nations have risen and fallen; the Bible stands. It has been hated and torn to pieces, fires have been built with it, infidels have predicted it would soon pass away, but it stands! Modernists try to explain it away; many professing Christians (how sad!) forsake it, and like Eve, reach out instead to partake of sin. They thereby say, "No longer is the Bible good enough for me"—but the Word of God stands! Even "heaven and earth shall pass away, but my words shall not pass away." "For ever, O Lord, thy word is settled in heaven."

When Jesus was tempted of the devil to command stones to be made into food for the natural body, He gave utterance to a great truth—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To put natural food before the Bread of Life is still a very real temptation. The Devil pulls for undue emphasis on material food for the natural body to the starvation of the soul. At least three times daily we spend time feeding the body. Needless to say, this is necessary and right, if we do not overeat. But, dear Christian friend, how much time do you spend in feeding yourself on Living Bread? You are the soul; you have and live in a body. Certainly most of us could read a chapter from the Word in less time than we could eat a meal. To spend as much time in feeding the soul as in feeding our bodies would require at the very least three chapters daily. Brother, sister, in this busy, materialistic age have we forgotten that "man shall not live by bread alone"?

Do you want to know God? The Bible is full of Him! Yes, "the Word was God." Do you want to understand yourself? The Word abounds in pictures of human nature and character. Do you want to know Christ? It is He! "The Word was made flesh." Its pages are pages of power for Christian living, for everyday living, for family living, for victorious living. But those pages (words) must get to the heart through the eyes and ears. "Seek ye out of the book of the Lord, and read" (Isa. 34:16). "O how love I thy law! it is my meditation all the day" (Psa. 119:97).

We need light in this dark world of sin. "The entrance of thy words giveth light" (Psa. 119:130). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Is there a sin that "doth so easily beset" you? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa.

119:9). "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). As someone has said, "Sin keeps you from the Bible, or the Bible keeps you from sin."

The test of our love for Christ is obedience to His Word, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." In the Book of James we are reminded also that we are to be "doers of the word, and not hearers only, deceiving your own selves."

And then, Christian friends, remember that men are reaching out for something—something to cling to because their "hearts are failing them for fear." The Bible is the only answer to the cry of a dying world! It's up to us—"ye shall be witnesses unto me"—by the power of the Holy Spirit and Word of God to snatch souls from the burning! Open your Bible and feed and read that more souls might be saved!

"To the law and to the testimony," rather than seeking the advice of the world and drifting church members! The Bereans "searched the scriptures daily, whether those things were so." Job says, "I have esteemed the words of his mouth more than my necessary food." Have you?

—Lloyd Hartzler

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### THE SIN OF PRIDE

Pride assumes what is not true. Pride thus becomes a lie and a pretense which exalts self above others in ways that are untrue. Satan's pride made him exalt himself against God the Creator. Human pride makes men exalt themselves against God and their fellow men. Selfishness sets up the individual's own being and attainments as more important than that of others and would lord it over them for selfish ends.

When we assume ourselves of greater importance than others, we assume more than God has given. God is no respecter of persons. He is ready to recognize the spirit of humility in any man, regardless of his social standing in the world. When men have attained prominence among their fellows, it does not follow that they can expect to receive special privileges from God. When wealth has increased in the hands of a man, it does not prove him as superior to his fellow men, nor can it purchase for him anything from God. Christ saw the widow's mite in a greater value than the abundance of the gifts of the rich. We rise in the estimation of God as we humble ourselves in His sight.

True glory is not in the esteem of a vain world, but in meeting conditions of lowliness which bring to us the esteem of God. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

It is indeed a wicked pride that will take the gifts which God has given to us and build up our own credit before men, and forget to whom the honor of our possessions is due. We have nothing except that we have received. It becomes us to humbly acknowledge this fact in all our conduct of life, all our thoughts in our heart, and all the words of our mouth. Pride is ultimately to receive its punishment. Judgment in truth will be rendered to all that are proud. "God resisteth the proud, but giveth grace to the humble." In due time God will set the humble in their true place before Him, while He will abase and put the proud in their true position.

—Selected

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### THE IMPACT OF A SOLITARY LIFE

He was born in an obscure village, the child of a peasant woman. He grew up in still another village, where he worked in a carpenter shop until he was 30. Then for three years he was an itinerant preacher. He never held an office. He never had a family or owned a house. He never visited a big city.

He never traveled 200 miles from the place where he was born. He did none of the things one usually associates with greatness. He had no credentials but himself. He was only 33 when the tide of public opinion turned against him. His friends ran away.

He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that One Solitary Life.

Traditional

Do you believe in the sun when it is hidden behind the cloud?  
Then doubt not the goodness of God when He seems to hide His face.

\*=★=★=★=★=★

The Christian's desire must never be that God should go his way,  
but ever that he should go God's way.

\*=★=★=★=★=★

I do not ask to live a life of ease,  
Nor do I ask for worldly praise,  
For cloudless skies through all my days;  
But just that Thou wilt keep me still  
To mold and bend me to Thy will  
And lead me on.

=★=★=★=★=★=★

If you would live as all men should,  
Then build your life on something good,  
Go forth and seek for gems of truth  
That beautify both age and youth;  
Let Christ come in and save and keep  
That you may sow good seed to reap;  
For none can build a life sublime  
On just the chaffy things of time.

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#### ADULT LESSONS

- Aug.2 – Longing after God. Psa. 42.
- Aug.9– God's Saving Power Displayed. Psa. 43 & 44.
- Aug.16– Majesty and Grace of the

Church. Psa. 45.

- Aug.23– Be Still and Know That I am God. Psa. 46 & 47.
- Aug. 30– Let all Nations Hear God When He Speaks. Psa. 48 & 49.

**DAILY DEVOTIONS****For August 1970***Angels*

Memory Verse, Gen 22:11, "And the angel of the Lord called unto him out of heaven, and said, Abraham Abraham: and he said, Here am I."

Sun. 2 – Gen. 19: 1-29

Mon. 3 – Gen. 21:1-21

Tues. 4 – Gen. 22:1-19

Wed. 5 – Gen. 24:1-40

Thurs. 6 – Gen. 28:1-22

Fri. 7 – Gen. 32:1-32

Sat. 8 – Gen. 48:1-22

Memory Verse, Exod. 14:19, "And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them."

Sun. 9 – Exod. 3:1-22

Mon. 10 – Exod. 14:1-31

Tues. 11 – Exod. 23:1-33

Wed. 12 – Exod. 32:1-35

Thurs. 13 – Exod. 33:1-23

Fri. 14 – Num. 20:1-29

Sat. 15 – Num. 22:1-41

Memory Verse, Exod. 23:20, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

Sun. 16 – Judges 2:1-23

Mon. 17 – Judges 6:1-27

Tues. 18 – Judges 13:1-25

Wed. 19 – II Sam. 24:1-25

Thurs. 20 – I Kings 13:1-34

Fri. 21 – I Kings 19:1-21

Sat. 22 – II Kings 1:1-18

Memory Verse, Num. 22:22, "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him."

Sun. 23 – II Kings 19:1-37

Mon. 24 – I Chron. 21:1-30

Tues. 25 – II Chron. 32:1-23

Wed. 26 – Job 4:1-21

Thurs. 27 – Psa. 8:1-9

Fri. 28 – Psa. 34:1-22

Sat. 29 – Psa. 35:1-28

Memory Verse, Psa. 34:7, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Sun. 30 – Psa. 68:1-35

Mon. 31 – Psa. 91:1-16

**SUNDAY SCHOOL LESSON****For August 1970****PRIMARY LESSONS**

Aug. 2 – Jesus Gives Example, John 13:1-17.

Aug. 9 – Comfort for Christians. John 14:25-31; John 16: 7-14.

Aug. 16 – Safe in Jesus. John 10:27-30; John 15:1-10.

Aug. 23 – Jesus Prays For Us. John 17:1-26.

Aug. 30 – Jesus Wins the Victory. Mark 14:32-42;

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## LEAD ME ON

I dare not travel this world alone,  
With dangers everywhere I stand  
And none to take me by the hand  
And be my guide. But Thou, O Lord,  
Hast promised in Thy faithful Word  
To lead me on!

I know not where the pathway leads ahead,  
Nor do I know how much it winds and twists,  
Where roses bloom, where hang the mists.  
It matters not the way or how,  
But this I know, dear Lord, that Thou  
Wilt lead me on.

I would not fret or faint upon the way,  
But trust Thee for my all in all.  
Teach me to heed Thy loving call  
And learn to say: "Thou knowest best,  
In tempest or in quiet rest,  
Still lead me on"!

—Hilda Crawford

## YOUR REASONABLE SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1,2.

Surely, dear reader, is it not reasonable that we present our bodies a living sacrifice, and that we be not conformed to this world? We should be conformed to the image of the Son of God, even Jesus Christ, the one who left the shining courts of Heaven, came down to this sin-cursed earth, suffered, bled, and died, that we might have life and have it more abundantly.

Now we who have taken on Jesus Christ have a battle to fight, to keep this nature of ours under subjection to the Father of Spirits. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. We understand from the Word, that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Surely, then, we must be on our guard and realize that we are but dust of the earth. We have nothing to boast of, but after we have done all that is in our power to do, we should say, "We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

We hear much today about our works not saving us, and we realize we can never do enough to pay back the debt we owe, let alone merit eternal life, but surely we must realize the importance of giving ourselves away, for it is all that we can do. Then the gift of eternal life will be given us.

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. It seems to me this would mean that our spirit within us should be perfect, or willing and ready to do the Master's bidding, knowing that the flesh is weak. But if there be first a willing mind, the Lord will help us to overcome the flesh. See Gal. 5:19-21 for a catalog of the works of the flesh. ". . . They which do such things shall not inherit the kingdom of God."

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It is remarkable how wet the rain is on a Sunday morning.

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Treasures in Heaven are laid up only as treasures on earth are laid down.

Our mind now goes to the superfluity of this day and age. Our Church Body has upheld simplicity in dress, in our speech, in our homes, in our meeting houses-yea, in all things. Where are we today? If we roach the hair, put on bright and flashy materials, wear short and form-fitting dresses, are we adorning ourselves in modesty and simplicity? The definition of modesty is, "Evincing, or arising from, lack of boldness, presumption, display, etc. Moderate, unpretentious, as, a modest request or home. Observing the proprieties of sex; chaste, decent." Our speech - is it our uppermost desire to uphold Jesus Christ with soberness and sincerity? or are we too concerned about the things of this world? Is our "speech always with grace, seasoned with salt"? or are we talking foolishly and jesting? Surely the Word of God is plain on these things? Our homes - are they plain and simple? or are they filled with vanities and riches? Jesus says, "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

The Word teaches us that, "denying ungodliness and wordly lusts, we should live soberly, righteously, and godly, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:12,13. Further see I Cor. 7:29-31, and also verse 35, where we are instructed in serving the Lord "without distraction," apart from the fashion of this world.

We are in a time when the world and Satan has so much to offer us to distract our minds from the simplicity that is in Christ. In I John 2:15 we read, "Love not the world, neither the things that are in the world. . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

In Rom. 12:16 we read, "Mind not high things, but condescend to men of low estate." Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13,14. I Tim. 6:6-11 brings out the importance of "godliness with contentment." Further, it warns against the danger of riches and the love of money. Another Scripture we would like to bring to our attention is I Cor. 1:26-29. We would do well to read it and meditate upon it.

Let us realize, dear reader, that this world is not a heaven below, but rather a place of trial, of testing, and of pain, as well as a place to overcome. (See John 16:20-22) I Peter 4:12,13 says, "Beloved, think it not strange concern-

ing the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad with exceeding joy."

In concluding this article, we give the words of Heb. 12:28,29, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

—Selected from The Vindicator

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## LETTER

Dear Brothers and Sisters in Christ:

Recently I came across the following and wanted to share it with you, dear readers of the Bible Monitor.

"Some people object to taking vows, but in the Bible you will find many great men of God directed by covenants, promises, vows and pledges. . .

My counsel in this matter is that if you are really concerned about spiritual improvement—the gaining of new power, new joy, and new personal revival within your heart—you will do well to make certain vows and proceed to keep them. . .

Now there are five vows I have in mind which we do well to make and keep. The first is, deal thoroughly with sin.

This is not to preach sinless perfection. This is to say that every known sin is to be named, identified and repudiated, and that we must trust God for deliverance from it, so that there is no conscious, deliberate sin anywhere in our lives.

Now the second vow is, never own anything. I do not mean by this that you cannot have things. I mean you ought to get delivered from the sense of possessing them. . .

Now don't think that you must sell all that you have and give it to charity.

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## THE BIBLE MONITOR

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## AUGUST 1, 1970

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No. God will let you have your car and your business, your practice and your position, whatever it may be, provided you understand that it is not yours at all, but His, and all you are doing is just working for Him. . .

The third vow is, never defend yourself. We're all born with a desire to defend ourselves. And if you insist upon defending yourself, God will let you do it. But if you turn the defense of yourself over to God He will defend you. . .

Next vow, never pass anything on about anybody else that will hurt him. . . The talebearer has no place in God's favor. If you know something that would hinder or hurt the reputation of one of God's children, bury it forever. . .

Our next vow is, never accept any glory. God is jealous of His glory and He will not give His glory to another. He will not even share His glory with another. . . You must determine that you will never take any glory, but see that God gets it all.

. . . Now, if you happen to be one of those whom God has laid His hand for a deeper life, a fuller life, then I wonder if you would be willing to pray this kind of prayer: O God, glorify Thyself at my expense. Send me the bill—anything, Lord, I set no price. I will not dicker or bargain. Glorify Thyself. I'll take the consequences." Amen.

—A. W. Tozer, Five Vows for Spiritual Power

Thank you for letting me share this with you, dear readers. God bless you as you endeavor to seek His will for your life.

In Jesus's dear name, Sis. Phyllis J. Swallow

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## HOW MUCH DO I FRET?

The other day I read of an old woman who under a hundred griefs and tribulations never once uttered a complaint or bitter word. A man who went to her for counsel in a time of bitter trouble of his own asked her how she gained comfort when all of her difficulties arose.

"Why," the little old lady replied, "Long ago I learned that when I felt my troubles were heavy and more than I could bear, if I wrote them down as they came to me, they astonishingly diminished."

After reading of the above incident, I began to think of all the unimportant things about which I fret and complain. I decided that what worked for the little old lady might also work for me. So I went to bed one night determined I would write down everything about which I complained or fretted for one full day beginning the next morning and ending that night.

The following morning I turned over and looked at the clock. It was only six o'clock. "Oh," I fretted, "why did I wake so early! I could have slept another hour." So my first sentence of the day was a complaint!

Stirring myself I jumped out of bed, raised the shade and before I realized it I said, "What a messy day! I had hoped to get my washing out on the line today. Now I'll have to wait." No sooner were the words spoken before I realized I had failed again. There were many things I could do on a rainy day! Maybe those things needed to be done even more than the clothes needed to be washed.

I went downstairs to get breakfast. After deciding to have pancakes, I called the family. The cakes were all done and I called for the members of my little family to come to the table. No one came! They had not arisen when I had first called:

"Come on! Hurry! I have breakfast all ready and on the table! It does seem to me that when I get up early and cook a good breakfast that you could at least be on time to eat it."

And, lo, I had another complaint to put down on paper!

Before the day was half over my sheet of paper was full of frets and complaints. Oh, not any real troubles—just making "mountains out of molehills." I knew I needed a stronger hand than mine if I ever were to improve. I went to my Bible and looked up the word fret in the concordance. How rebuked I felt as I read Psalm 37! I started at the beginning and read to the end.

After these many days I am encouraged to know that I have improved. I am constantly praying that God will help me overcome petty fretting and complaining. After all if I "commit my way unto the Lord" and trust also in Him," "all things work together for good."

Say, now, how much do you fret? —Selected by Sister Jeanette Poorman

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### HOME ADORNMENT CONSISTENT WITH OUR FAITH

Some months ago, I was in a "home" that was a pitiable sight to me. Upon entering it, I looked forward at once to the time when I could get far away and try to forget it. Probably in your mind you are picturing an old shack with no sign of beauty or good taste, and with dirty, undernourished children standing about. No—the house was costly and fine. The expensive furniture, arranged with very good taste, gave a gorgeous appearance. But the thing lacking was that great spiritual adornment of love, without which no place, rich or poor, can truly be called home.

The question, "Is it right for Christians to have—in their homes?" is certainly a good question for people to ask. Is it true, though, that some who ask that question strain at unimportant material items and then disregard, and miserable fail to cultivate, the great virtues that should adorn every Christian home?

We are very familiar with love and its accompanying virtues—consideration of others, unselfishness, kindness, humility, submission, and obedience. Are we more familiar with them in our thinking than in our actual living? They should all exist in the home just as surely and as noticeably as the table and chairs exist.

The material home adornment should receive much careful thought, too. The way you furnish your home tells, to a large degree, what kind of person you are.

A few summers ago one of our brethren was looking for a suitable home near the sea where he could have a few days' rest from noise and work. A whiskey bottle in one house helped him to decide quickly that he had better look farther. Finally he came to a home that he decided upon because a motto on the wall read, "Christ is the Head of this Home."

Even before furnishing a home—when the type of building is chosen and the cost estimated, a great deal is indicated. Should we have costly mansions? In our building and in our furnishings we should carefully consider true values. How would God have us invest this money of His, over which we are only stewards? What is the best possible investment?

I remember the story of a certain individual who was a millionaire and yet a Christian young man fully devoted to his Lord. A fine automobile flashed by one day when a friend was standing with him in the doorway of his home. "Wouldn't I like a car like that!" he exclaimed. "Why do you not get one?" asked his friend. The millionaire answered, "I cannot afford it." He gave many hundreds of thousands of dollars to the work of saving souls in America, besides giving his own life.

We Christian people cannot "afford" costly, elaborate homes as long as people every day are dying without a knowledge of a Saviour. It may actually come to the point that we must choose either to spend our money for fine homes or for the salvation of souls in heathen darkness. Which investment will yield more valuable returns? At the close of life's day, which will be more important to us, a fine home or a soul saved from sin? "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

If a comparatively rich Christian cannot afford very fine things, how can people of meager incomes afford them? So much furniture cries out in tones

loud and long, "Installment plan! Installment plan!"

The idea of stewardship, modesty, and simplicity, does not mean that all signs of beauty and attractiveness should be driven out of the home. There is no virtue in barren, unkempt rooms that have a lonely, desolate look. Our eyes pine for something more attractive, and rightly so. Look at the beautiful sunsets the Master Artist paints and the lovely flowers that show the beauty of "His unrivaled pencil." Who can scoff at the idea of beauty in the home? It can be extremely simple and inexpensive. For instance, a pot of growing ferns and other flowers here and there lend charm to any home. Charles E. Sargent has said: "Beauty does not have to be created by lots of money. On the contrary, beauty is largely independent of expense. The least handsome parlor that I ever saw was a very expensive one—not a book or engraving to be seen. There was a gaudy assertion of superabundant dollars, and deficient good taste was the characteristic of the room. Artistic and tasteful adornments are the product of ingenuity and not of wealth."

We surely want to have good taste in our furnishings, and we want to avoid using loud, dashing, clashing colors. Care should be taken that simplicity, in the furnishings, is an evident characteristic. Cheap "fussiness" is very distasteful, and very inferior to the more substantial and plain type of adornment.

Cleanliness goes a long way toward making things attractive. No people in the world should be so clean and so orderly as Christian people.

I love to think of books as fine adornments for the home. Who can tell what great part good books have played in influencing girls and boys for the right. And who can estimate the harm done by low, inferior books and magazines? Surely the latter class is not consistent with our faith and cannot possibly fit into the atmosphere of our Christian homes.

We need to exercise great care, too, regarding pictures and calendars that hang on our walls. Many of them are so immodest and worldly that we should not consider having them about the place at all. Children are influenced by pictures more than we sometimes know and more than they themselves know. One Christian man who gave up his life as a sailor says that the picture of a sailboat in his room was partly responsible for his desire, as a child, to become a sailor.

How fine it would be if, after avoiding harmful books, magazines, and pictures, we would have only those that exert a definite and positive influence for good!

There are many varying opinions about certain details of home adornment, but one should never disregard his conscience concerning even the smallest detail that presents itself. It never pays to give up personal conviction because someone else does not hold the same opinion as oneself.

This home adornment matter is not too small a thing to pray about. Is it? If Christ is the Head of each home we should certainly consult Him before choosing our furnishings and adornments. That would be no foolish thing at all. I am sure He would even tell us how much to spend on our homes and how much to give to needy souls, if we would come to Him with the faith of a child. Let us be conscientious enough to make the question of home adornment a matter of prayer.

—Ruth Brunk

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## SEARCHIN'?

For: Security  
Everlasting joy  
Assurance  
Riches  
Contentment  
Happiness  
Inner peace  
New experience  
,

Most people are . . . .

Let's look in on Bill, a sixteen year old. There he is, lying on a cold hard floor in cell twenty-four. Why is he still awake at 2:30 A.M.??. LSD, sex and booze are no longer satisfying. Now he's SEARCHIN' for something better, but in a mind so polluted with dope he can see no hope.

Across the street Sally is SEARCHIN' her horoscope books because she had a perfectly miserable day at school and she thought the stars said it would be the happiest day in her life.

Downstairs her father is tossing and turning. He's got bills piled sky high: \$3,500 left to pay on Sally's new Thunderbird, \$750 for the stereo she wanted plus the many insurance premiums and bank notes that are due the first of next month. He wants to be a good father, but he's finding out that Sally soon becomes dissatisfied with the material things he gives her. There must be something lacking. For awhile she thought astrology was the answer, but now it too fails to satisfy. She is SEARCHIN' for something more lasting, something her father needs also.

The answer?? Replace the (') with God and they WILL have Security, Everlasting joy, Assurance, Riches, Contentment, Happiness, Inner peace and a fabulous New experience with God!

—Sister Mary Jane Reed, 706 Parnell Ave., Des Moines, Iowa 50316

## LEAD US ON

We may very well make a comparison between ourselves and the children of Israel in our journeys through life. Their leaving Egypt and starting toward the land of Caanan may be likened to our journey from earth to Heaven. We, as did they, find that in our own strength we may make mistakes and thereby bring much trouble and difficulty upon ourselves. We too, are soon made to realize that we dare not travel this wide world alone.

God dealt with Pharaoh by Moses and Aaron through a succession of plagues and finally by bringing about the death of the first-born of the Egyptians, both of people and cattle. At this point Pharaoh urged Moses and Aaron and all the people to be gone with their flocks. But God did not take them on the shortest route to Canaan which would have been through the land of the Philistines. Rather, He led them through the wilderness, lest they would be discouraged when they saw war and when they experienced difficulties, Exod. 13:17-21. Along the way would be many unseen dangers. Having been a people of servitude to Pharaoh, they were poorly prepared for the rigors of the journey and the danger of an unfriendly world.

As Christians, is this not true of our journey through life? As we begin this journey, we are poorly prepared in our own strength to overcome the difficulties we find along the way. God in His wisdom may see reason to lead us through the wilderness, the long way around. As we have been servants of Satan, God would have us now give our allegiance to Himself. He would have us learn to trust Him, to place our confidence in Him. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Exod. 13:21. God may not lead us in such a spectacular way as the pillar of cloud and fire, but we may be sure He will lead us by His Word and His Spirit.

The journey through the wilderness was not an easy one. They met with enemies along the way. They failed many times to obey and God permitted their enemies to come against them and overcome them until such time as they turned again unto God in repentance. We, too, have problems facing us. We, too, have an adversary that would desire our downfall. The Christian life is a satisfying life, but not always an easy one. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas"? Yes, this is a busy life, but we also need to remember to be quiet sometimes that He might mold us after His will, that He might better lead us on.

As the people of Israel started upon their journey, they little realized what lay before them. Many new experiences awaited them on the way to Canaan.

Many were the trials and tribulations that confronted them mainly because of their obstinacy and their failure to heed the directions God gave by Moses. A journey that should have taken perhaps forty days stretched into one of forty years. Yes, the pathway had many twists and turns. May we not liken our journey through life to that of the Israelites? Have we ever been obstinate? Do we ever fail to follow the directions God's Word gives us? Yet as they turned unto God and sought His help, God led them on. We may not know the twists and turns of the way before us, but if we love and serve Him we may be sure He will lead us on.

On their journey to the Promised Land, it was not long until we find them complaining. Num. 11. It wasn't long until they complained of the manna God sent. They longed for the Egyptian food to which they were accustomed. God then sent quail until it was loathsome unto them. But it cost the lives of those that lusted. The people also complained that Moses brought them out to kill them. Yes, there are many things in life of which we, too, complain. Should we not be ashamed? God has been so merciful because we "... being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12,13. May He lead us on.

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### ABATING LOVE

In such an hour it is not easy to keep the heart-fires burning. I have discovered Christians whom I have known for years, gradually cooling off in their love toward God. Often in Christian homes it is difficult to talk on spiritual things. Talk of anything else, and it would take several shorthand experts to keep up with the conversation; but talk of Christ, and one would think he were sitting up with a corpse.

When love toward Christ abates, love of the brethren dies. This badge by which we know that we have passed from death unto life, and by which all men know that we are His disciples, is conspicuous for its absence. Tertullian could never write that it is said of us, "How those Christians love each other!" If the man who says he loves God and hates his brother is a liar, we have a bumper crop.

When love toward God abates, we begin to love what we ought to hate. Prayer meetings become a drudgery, and the movies a delight. We say of the house of God, like the people of Malachi's day. "Behold, what a weariness is

it!" When we love God, we hate sin, we abhor that which is evil, we abstain from the very appearance of evil. "The fear of the Lord is to hate evil" (Prov. 8:13). "If any man love the world, the love of the Father is not in him" (John 2:15). We have lost our sensitiveness to sin. We have become tolerant of evil. We say, "Oh, well, things are not so bad; they could be worse." We think it a mark of broadmindedness to grow lenient toward sin, when actually it means that our love has grown cold.

Here is a test of our spiritual state: Do I allow what once I abhorred? When the love of God abates, love of evil abounds. The man who tolerates sin will soon endorse and practice sin.

Has your love died down? Then stir up the gift of God that is within you. Repent and pray that the love of God may be shed afresh in your heart by the Holy Spirit. Jesus asked Peter, "Lovest thou me?" Everything else stems from that. When we love Him we will love the sheep, and we will feed the sheep and will go after lost sheep.

—Selected

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### "LOVEST THOU ME?"

"Simon, son of Jonas, lovest thou me?" Jesus asked this question three times in order to direct Peter to look within himself. Each of us might substitute our own name in place of Peter's, and the question would still apply. Let us look within and apply this test question and then take a personal inventory. We usually think about personal inventories at the time of the New Year, but I think it is well to do so on any occasion and to do so quite frequently.

People ask questions for various purposes. Teachers ask questions of pupils in order to arouse interest, in order to provoke them to thought, in order to cause them to think concerning some particular subject that they may have in mind. A teacher in asking examination questions is not seeking to find information for himself. He is seeking to direct the pupils to think inwardly as to what he may have learned concerning a certain matter.

When God appeared to Adam in the Garden of Eden and asked for him He wasn't seeking information as to where Adam was hiding. He knew all about that. He was trying to direct Adam to realize where he was and to locate himself. When Jacob wrestled with the angel all night at the Brook Jabbok the angel finally said, "What is thy name?" The angel asked the question not because he didn't know Jacob's name, but to remind him that "Jacob" means "the deceitful one," that his name refers to one who hasn't lived right. Then the angel gave him another name.

When God found Elijah at Mt. Horeb, sitting there resting, He asked him, "What are you doing here?" God knew what he was doing, but He wanted to arouse him to the fact that he was sitting while there was work to be done, that he was brooding while a message needed to be declared.

Has our life been one of laxness, of sitting by idling away our time, perhaps occupying ourselves with things that are not essential, and allowing the more essential things to pass by undone? Have our attitude, our worship, and our love been an honor to God, or have we been primarily engrossed with formality and procedure? Do we have a religion just at times of worship and not at other times?

Christians need questions asked of them in order to make them think. So do sinners. It is very easy to become listless, to just become thoughtless. Sometimes it seems that the American people in particular give very little thought to spiritual things. Many people are well satisfied to let the preacher preach anything he will, their only response being, "Well that's alright." And they continue to live thoughtlessly the same old way. Christians need to be stirred to thinking. One reason people become engrossed in the affairs of this world is that they do not stop to think. They do not analyze.

We need to ask ourselves the question, "Lovest thou me?" Have we learned to love Jesus and to manifest that love in a thoughtful way? Perhaps one of the greatest sins of Christians is the sin of carelessness. "How shall we escape, if we neglect so great salvation?" Or do we procrastinate, hoping to do it some other time? Lulling us to sleep is one of the devil's tricks. There is nothing seriously wrong with sleeping, but how it draws us away from Christ when we ought to be busy thinking!

There are other questions that we might place beside the one being discussed. We might ask, "When did I last read the Bible?" "When did I last pray?" "When did I last witness to some needy soul?" We may ask even some personal questions concerning our own experience such as, "Am I really saved?" "Am I sure of my salvation?" "Am I positive that if the Lord would come today I would go with Him to be in the glory world?" "Where would I stand if the trumpet were to sound in the next five minutes?" It would be well to think about these questions often.

But the most important question is, "Lovest thou me?" Then, too, what is our motive for loving Christ? Jesus would say, "If you do love Me, why do you love Me?" One time we confessed Christ. Why did we do it? Is that motive still valid? Is it appropriate to continue our Christian experience by the same motivation? Why did we confess Christ in the first place? What made us willing to go forward, receive instructions, accept water baptism, and make our vows? Should the same motive be a part of our thinking? We became

members of the Church, accepted its standards, doctrines, principles, and the teachings for which it stands. Are the motives that we had at that time still valid, or have they changed? Do the principles change that are laid down for us in the Scriptures?

When I pray, why do I pray? What is the purpose of prayer? Is it that I feel that it is my duty, that I ought to pray once a day, or do I pray when I am in particular need or maybe facing some trial or catastrophe? Is our prayer for selfish purposes, for ourselves, or do we pray that we might be helpful to others; that we might glorify God? Might our motivation be a combination of these? If so, is it still valid?

I wonder whether we shouldn't test our motives. Isn't that what Jesus was interested in doing when He asked of Peter the third time, "Lovest thou me?" He said in effect, "If you do, why do you love me, Peter? Is it because you have been identified with the group of men who in a short while have more or less been able to accomplish great things in this world? Or is it a deep sense of love that you have for Me as Christ?"

Perhaps that brings us to the third point in looking within—testing our love. Is the expression and testimony that we give genuine, or is it superficial? Is it from the heart or is it from the head and mind? Is there any sense of hypocrisy in our expression of love? Do we honestly love God? We say we do. When a parent wants the love of a child to be expressed the parent takes the child in his arms and holds him for a while and sings to him and they sing and talk together, and then they just sit and love. Have we ever loved God like that? Can we love God only in activity? Can we love God only in expressional things? Do we ever just sit and love? I wonder if God doesn't get lonesome for our love, for us to just sit and think about Him and His goodness and then allow this love to grow within our hearts and our lives. That's what brings about the transformation of people. It's when His love begins to flow through us and we begin to respond. Sometimes I think the art of meditation and waiting has been well-nigh lost. We are so active and so full of duties, at least we feel we are so, that we constantly must be on the move. We ought to take time just to look at Christ and worship.

Do we love God merely that we may escape hell? There should be a higher motive. It is interesting to know that the Lord Jesus said that not everyone that saith unto me, "Lord, Lord," shall enter the kingdom of God. Only certain ones will enter—those who do His will. Are we in that class? Love must be more than words. Words are empty unless they are filled with meaning—unless they come from the heart. To make a resolution is fine, but we must have more. We must have love for God.

To love God truly requires a new heart. The old nature is evil. It's inclined

to sin and iniquity. Yes, we are sinners in our very nature. We cannot love God until we have a change of heart, a new heart. The old heart is constantly deceitful and desperately wicked. "Who can know it?" the Scripture says. It is unmanageable. In fact, it is enslaved to the devil; it gives one much trouble. But the new heart doesn't come by resolution, or change of attitude, or by a certain decision that you or I may make. The new heart is a heart that is born from above. Jesus said, "Marvel not that I said unto thee, ye must be born again." It is a heart that God gives. The prophet said that the Lord will take a stony heart out of us and give us a new heart. It requires supernatural power to do that. You and I can't do it for ourselves. We cannot truly love God until His love is born within us, until He gives us a new heart.

It is so easy for us to be deceived that I think a frequent careful examination is in order. Let us make certain of our standing before God. Are you sure that you love God? "Simon, son of Jonas, lovest thou me?"

—Selected from Christian Monitor

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### THE OLD MAN IN THE STYLISH CHURCH

Well wife, I've been to church today—been to a stylish one  
And seeing as you can't go from here, I'll tell you what was done.  
You would have been surprised to see what I saw there today,  
The sisters were fixed up so fine, they hardly bowed to pray.

I had on these worn clothes of mine, not much the worse for wear,  
But they saw I wasn't what they called a millionaire,  
So they led the old man way back by the door,  
It was backless and uncushioned, a reserved seat for the poor.

Pretty soon, in came a stranger with gold ring and clothing fine  
They led him to a cushioned seat, far in advance of mine.  
I didn't think it was exactly fair to take him up so near,  
When he was young and I was old and very hard to hear.

But then there's no accounting for what some people do,  
The finest clothing on a man oft' leads to the finest pew  
But when we reach that blessed home, all undefiled by sin  
We'll see wealth begin at the gate, while poverty goes in.

I couldn't hear the sermon, I sat so far away—  
 So through the hour of service I could only watch and pray.  
 Watching the doings of the Christians, sitting near and round about  
 Pray God to make them pure within, as they were pure without.

As I sat looking round upon them, rich and great,  
 I kept thinking of the rich man and the beggar at the gate  
 Who by all but dogs forsaken, the poor beggar's form grew cold  
 And the angels bore his spirit to the mansion built of gold.

How at last the rich man perished and his spirit took its flight,  
 From the purple and fine linen to the home of endless night.  
 There he learned as he stood gazing at the beggar in the sky  
 It wasn't all of life to live, nor all of death to die.

I doubt not there were wealthy sires in that religious fold  
 Who went up from their dwelling like the Pharisee of old,  
 Then returned from their worship with head lifted up high,  
 To spurn the hungry beggar from their door with naught to satisfy.

Out; out with such people, they are doing more today  
 To stop the weary sinner from the Gospel's shining way  
 Than all the books of infidels, than all that has been said  
 Since Christ was born in Bethlehem, since Christ was crucified.

How simple are the works of God and yet how very great  
 The shells in ocean and on the land Our God did they create,  
 He gilds the clouds of evening, with gold right from his throne  
 Not for the rich man only, not for the poor alone.

Then why should a man look down on man because of lack of gold  
 Why take him to the poorest seat because his clothes are old?  
 A heart with noble motives, a heart that God has blest  
 May have been beating heaven's music, neath that faded coat and vest.

I'm old, I may be childish, but I love simplicity  
 I love to see it shown, in the Christian's piety  
 Jesus told us in the sermon in Judea's mountain wild—  
 He that wants to enter heaven, must be as a little child.

Our heads are growing gray dear wife, our hearts are healing slow  
 In a little while the Master will call us to go.

When we reach that pearly gate and look in with joyful eyes  
We'll see no stylish worship in the temple in the skies.

—Author Unknown, Sel. by Bro. Otis Silknitter

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## FEET WASHING

As our brethren have ever held to feet washing as an ordinance of the church, we fell that it is our duty, when called upon, to defend our practice on that subject. Having spent a good deal of time and labor in that direction, we will here give our efforts made in defense of that doctrine, hoping to induce the reader with candor and a desire for truth to search the scriptures carefully on that subject, and weigh with impartial judgment the arguments we have here presented.

Our first argument to prove that feet washing is an ordinance to be observed in the church of Christ as a religious service is founded on the fact that it is commanded by our Lord Jesus Christ in the thirteenth chapter of John, verses 12-15: "So after he had washed their feet and had taken his garments and had sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here in the example and the command of our Savior we have one of the plainest and most positive institutions found in the gospel. Baptism is not given with any more force or power than there is in the command to wash feet. Both have the example and the command of the Savior to establish them in the church. Christ having all power in heaven and in earth given into his hands, is the highest authority the church can have on any subject, and his sovereign power over all things to the church gives him the right to command and makes it the positive duty of the children of God to obey all his commands, for he is the author of their salvation, the source of all their happiness. He is their Lord and Master, and when he gives his commands by precept and example, as he did in feet washing and baptism and the Lord's supper, the way of obedience is as plain as it can be made.

In connection with this argument we wish to make a few observations in reference to the commands of the gospel, that we may more fully understand the true grounds of Christian obedience. When Paul says Christ is the power of God and the wisdom of God to them which are called, he would lead our minds beyond the commands and ceremonies of the gospel up to Christ their author, yet he does not set the commands aside by this doctrine, but fully enforces them, for when he says Christ is the power of God to us it includes his power to bless and save as well as to command. And we obey his commands, not because there is power in them to save us, neither because there is power in our works to save us. Not all the forms and ceremonies of the gospel can merit or purchase our pardon. Christ is the power of God to us. He has purchased our pardon; all the merit is in him, and he of his own free grace bestows his unmerited blessings on the children of God. So when we obey his command it is not because there is power in it, but because there is power in Christ who gave it. And through his spirit he gives all the blessings he designed when he gave the command, and when we obey the command of feet washing, or any other, we look beyond all human agency up to the divine power in Christ from whence all our blessings come. But he has appointed the commands, and through them we come to him. They are the means he has appointed to lead us to the fountain from which flows the bread and water of life.

Another point in regard to the commands of God we wish to note is that we accept the command of feet washing and all others because the wisdom of God has appointed them. Although we may not have wisdom to understand all about them, neither the reason why they were appointed nor all the object or purpose God designed in them, yet Christ is the wisdom of God to us on that as well as all other subjects. We are sure he in his infinite wisdom comprehends it all, and if we in our weakness fail to understand all about the commands of God, we put our trust in him who gave the command, because he is the wisdom of God to us. Thus we would give up our own wisdom and the wisdom of the world and seek that wisdom which is from above; and as the wisdom from above led Christ and his apostles to obey these commands, let us seek the same wisdom, that it may lead us in the same way.

Our second argument to prove feet washing an ordinance of the church is drawn from the fact that Christ, who gave the command, is the author and finisher of our faith on that as well as all other subjects.

This truth Paul gives very clearly in his letter to the Hebrews, when he says the Christian shall run the race set before him, "looking unto Jesus the author and finisher of our faith." Here we learn the important truth that Jesus is the author of our faith, and that he is also the finisher of it-not that he is the author of a part of it and some one else finishes it to suit himself.

The first point of interest which we wish to note in this argument is that if Christ is the author and finisher of our faith he would make the faith of all men the same. And further, so far as Christ and his word are concerned he does make the faith of all alike. We hope the reader will not be startled at this position, for we think it will be accepted by every impartial reader when we are done. We cannot admit it to be true that Christ makes one kind of faith for one man and another kind of faith for another. He does not make one an Armenian and another a Calvinist. He does not make one to believe and obey all the commands and another to set them aside and not obey them. These differences come from some other source, not from Christ and his word.

To get this matter fully before the mind, let us see how Christ is the author and finisher of our faith on the subject of feet washing. Then to begin with Christ on the subject of feet washing, and to stop with him, he would be the author and finisher of our faith; if we believe all he said and did on that subject, no more and no less surely our faith would be the same. Now let us hear Christ on the subject of feet washing, and see if he does not make one faith for us all. John 13:4, "He ariseth from supper and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?"

Here, dear reader, the gospel tells us just what Jesus did, and how he did it, and what he said. Now, as to the matter of that faith which Jesus Christ is the author of, I believe all he did and said on the subject. So do you. We all believe it just the way it is in the book. So far as we have read from Jesus on the subject of feet washing, there is not a particle of difference in our faith. And there cannot be, for he gives no more nor less than is in his word, and we cannot believe more nor less on his authority, for neither of us is willing to believe anything ought to be added or taken away from what Jesus did and said on that subject. And we all accept it just as Jesus gave it. Then do you not see, so far as Jesus is the author of our faith, he makes us all one?

Now let Jesus be the finisher of our faith, and then see whether he has

made any difference. In verse 13 he says: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Now we have what Jesus said, as well as what he did. And when he is the author and finisher of our faith, he makes it in all of us just like the word, just like the thirteenth of John, and there is no difference in our faith so far as Jesus and his word are the author and finisher of it.

If we differ, our difference must come from some other source beside Jesus and his word. But if we begin where Jesus begins, and quit where he stops on the subject of feet washing, our faith will be the same; and if we practice according to that faith, our practice will be just like Jesus said and did; and if we do not put into practice the faith Jesus gives, it will do us no good to believe it, for faith without works is dead.

Notwithstanding we all believe just what Christ said and did, yet we differ very much in our practice; and the point we wish to notice here is where that difference comes from, and what makes it. One difference comes this way: some man says this is an ancient custom and belongs to the entertainment of travelers or strangers, and should be practiced in the family at our homes. We know this is only his opinion, for Jesus never said anything about ancient custom, or lodging strangers, or anybody else; neither did he say anything about washing feet in your family at home. All that is only the opinion of man. Jesus is not the author of that. He cannot be, for he said nothing about it. Faith takes just what Jesus said and did, no more and no less. Opinion may take a great many things that Jesus never gave, either by precept or example. There is a great difference between faith and opinion. Faith is founded on God's word; opinion is founded on human inference, or it may only be imagination. While we agree in our faith in God's word, we may differ in our opinion. While one practices according to faith in God's word, doing the things that are set forth by the precept and example of our Savior, another will practice according to his opinion, doing what he finds in ancient custom, or it may be something else neither like the ancient custom nor the precept of the Savior. Another difference comes up in this way: Some learned man may say that Jesus did not intend his disciples should wash one another's feet; he only wanted to teach them humility, and never intended they should follow his precept. While his faith in God's word is just like mine, he forms this opinion; he goes by his opinion; I go by my faith in the precept and example of Jesus. So you can see while we both believe God's word and believe it just as Jesus

gave it, yet we are differing widely; his faith in the precept and example of Jesus is dead, for it has no works, because faith without works is dead. His opinion is not dead, for his works are according to his opinion; it governs his actions. Then, if Jesus is the author and finisher of our faith on the subject of feet washing, and we practice according to the faith he has given in his word, our practice will all be like the pattern from heaven. But if every one forms opinions of his own, then goes by his opinions, we will find some washing feet one way and some another, and some not at all, because every one is going by his opinion.

As this is a general argument applying to all the commands of God, we wish to illustrate it more fully because we have use for it in the investigation of other commands. Take the case of Naaman, in II Kings 5:10, "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and said, Are not Abana and Parphar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

Here was faith in God's word pointing Naaman down to the river of Jordan, while his opinion would point him to the rivers of Damascus. Now faith could lead him to no river in the world except Jordan, while his opinion might lead him to the Parphar, or any other river his prejudice or imagination would prefer. God was the author of the faith, but Naaman was the author of the opinion.

Again, take the case of Saul in I Samuel, chapter 15, it shows the difference between faith in God's word and man's opinion. Here God sent Saul and told him to utterly destroy the Amalekites, both man and beast. But we see in the ninth verse, "Saul and the people saved Agag and the best of the sheep and of the oxen, and of the fatlings, and of the lambs, and all that was good and would not utterly destroy them." When the Prophet of the Lord met him Saul said, "I have performed the command of the Lord." And Samuel said "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear?" Twenty-second verse: And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath also rejected thee from being king." Now we would have you note that faith would lead Saul to do just what God commanded him. But his opinion would lead him to do something else to reserve Agag and the best of the flock to

make an offering in Gilgal. And because Saul followed his own opinion instead of the command of God, the Lord rejected him from being king over Israel.

Though opinion may not always be as bad as the case of Saul, or as dangerous as that of Naaman, yet opinion is the cause of our difference on feet washing, and in fact nearly all the difference in the religious world is caused by it. Naaman did not need opinion; he only needed faith; by it he was safe without opinion. Saul, too, needed faith; he had no need of any opinion; all it could do would be to lead him wrong; faith only would lead him right. So it is with us when God commands. We need faith to lead us unto obedience. It is better than sacrifice. We do not need opinion. It might lead us wrong like it did Saul. Faith in God's word cannot lead us wrong. It could not lead Naaman wrong; neither Saul, nor any other man. The only danger is in following our opinion instead of what God hath said. —To Be Continued

—Doctrine of the Brethren Defended by R. H. Miller

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## NEWS ITEMS

Swallow Falls, Md.

On July 12, Bro. Eldon Flory and family of Bethel, Pa. came into our midst for a weeks revival meeting. Bro. Flory did not shun to preach the Gospel, and as a result one sister was received into the church on her former baptism.

On July 18, twenty-three brethren and sisters surrounded the Love Feast tables with Bro. Flory officiating. Other visiting ministers present were Elders James Kegerreis and David Ebling, Bethel, Pa. Sister Ruth M. Snyder, Cor.

## OBITUARY

William John Lewis

William John Lewis, 86, Star Route 2, Oakland, Md., died July 13, in Garrett County Memorial Hospital. His wife preceded him in death a little more than a year ago.

Bro. Lewis, a retired coal miner, was a member of the Swallow Falls Dunkard Brethren Church for many years. His loving deeds as husband and father will long be remembered by family and friends.

He leaves to mourn his departure a son, Snowden R. Lewis; five daughters, Mrs. John Friend, Warren, Ohio; Mrs. Russel Rhodeheifer, Mrs. Lester Lewis, both of Hutton, Md.; Mrs. Charles Hickle, Cumberland, Md.; Mrs. Charles Roy,

Albright, W. Va.; 27 grandchildren, 12 great grandchildren, and a host of relatives, friends and neighbors.

Funeral services were conducted from the John O. Durst Funeral Home by Pastor Jonas Sines. Interment was in Kimmel Cemetery at Swallow Falls.

### A GLIMPSE OF GLORY

I have caught a glimpse of glory  
Never seen by mortal eyes,  
Just beyond the blue horizon  
Of evening's transient skies;  
But the ear of hope has heard it  
And the eye of faith can see  
Sound and sign of heaven's nearness  
Just beyond mortality.

I have caught a glimpse of glory  
Of that bright eternal day,  
When the mists of time have lifted  
And we lay aside this clay;  
Then shall be the consummation  
Of our longing and desire,  
For we'll sing the Song of Ages  
In the resurrection choir!

I have caught a glimpse of glory  
Junkt beyond the brink of Time,  
And I travel toward the sunrise  
Of a better land and clime;  
I've traded this earth for heaven  
And inside the golden door  
I have greeted the ones I've cherished  
Safe with Jesus evermore.

—Sister Ruth M. Snyder, Cor.



Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.



Faith makes all things possible, and love makes them easy. Faith makes the Christian, but love proves him.

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# BIBLE MONITOR

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NO. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## CHRISTIANS NEED TO WORSHIP

Not forsaking the assembling of ourselves to -  
gether, as the manner of some is. —Hebrews 10:25.

When the service hour approaches  
And God's people come apart  
For a quiet worship season  
That refreshes ev'ry heart,  
It is difficult to fathom  
Who so many stay home,  
Seemingly devoid of yearning  
To the house of God to come!

Can it be that they're ungrateful  
For all the Lord for them has done?  
Do they not desire to worship  
Jesus Christ, God's Holy Son?  
Do they have no inner urging  
To assemble with the saints?  
To the Lord will they be faithless,  
Charging Him with their complaints?

Some may claim that they can worship  
 Just as well at home alone;  
 But we raise the open question  
 If such ever has been done.  
 Grace-saved sinners "love the brethren,"  
 And with them they love to meet;  
 Frequent hours of mingled worship  
 Make the Christian's joy complete!

—A. M. Overton



### REMEMBER THE LORD'S DAY

"Remember the sabbath day, to keep it holy." Ex. 20:8. We believe the word "sabbath" is first mentioned in Ex. 16:23, "And he said unto them, 'This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.' " After this came the admonition to remember to keep it holy in Ex. 20:8. Later in speaking of the sabbath, God said, "It is a sign between me and the children of Israel for ever . . ." Ex. 31:17. God tells them through Moses that it was to be observed throughout their generations to be a perpetual covenant.

We as Christians observe the first day of the week as a commemoration of the new creation with Christ as its head. Christ arose on the first day of the week, Jn. 20. The disciples came together on the first day of the week to break bread and Paul preached on one occasion. Concerning the collection for the saints, the Corinthians were admonished that everyone, on the first day of the week, Jn. 20. The disciples came together on the first day of the week to break the Revelator said, "I was in the Spirit on the Lord's day . . ." Rev. 1:10. The Lord's day is not a change of the sabbath, but a new day marking a new dispensation. Therefore, it would seem to be incorrect to speak of the Christian sabbath." The sabbath followed a week of labor, whereas the first day or the Lord's day comes at the beginning of the week and should be a day in which we desire and rejoice to worship.

Since the importance of keeping the sabbath is much emphasized in the Old Testament and the Lord's day means even more to us, how then may we make application of the intent of the fourth commandment to the Lord's day if they are separate and distinct?

We believe that too often we may think of the Lord's day as one out of seven. Many do not feel free to go out and do the things they would like to do because of what "people may think." Needless to say, they do not receive much benefit from it. Others feel that if they attend church on Sunday morning, the rest of the day is theirs to do as they please. Still others have no regard at all for the Lord's day, working or playing as on any other day.

We should rather regard the Lord's day as one day in seven. Each day belongs to God, as He created all of them. All days are important to God and should also be important to us because each day represents a twenty-four hour segment of our life. How are we using those hours?

The Word says "remember" the sabbath day. To remember means to bring to remembrance or to be continually thoughtful or regardful of. The fourth commandment is the only one of the ten of which it is commanded to "remember," to concentrate upon. Are we remembering the Lord's day as we should?

We have heard of a fine department store which had large display windows and in which the merchandise was most attractively displayed. On the Lord's day, however, the draperies were tightly drawn. The owner of that store had respect for the Lord's day and would even blot out the very thought of merchandising on His day. This man remembered! Are we as conscientious as we should be in refusing to purchase anything unnecessarily on the Lord's day?

Satan has tried many times in the past to eradicate Christianity from the face of the earth. He has tried to do this by destroying churches, by putting the preachers and teachers of the Word in prison. He has attempted to destroy the Bibles. Many are the martyrs who have willingly gone to their death rather than recant or deny their Lord. Strange as it may seem, the Church has prospered more in times of persecution than in prosperity. In affluence, men tend to be self-confident and trust in their own strength rather than in the Lord.

What Satan could not accomplish heretofore by persecution, he is accomplishing quite easily in our time by causing people to forget the Lord's day. With the coming of the markets, shopping centers and malls which are open on the Lord's day, people flock there to trade, to visit, to be entertained. Some stores advertise "specials" Sunday only. What a cunning way to cause people to forget the Lord's day!

There is also the matter of pleasure and recreation. Some feel it is so much easier and more comfortable and enjoyable to go to the lake on the Lord's day than to go to church. It is in truth that the Word says, ". . . In the last days . . . men shall be . . . lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." See I Tim. 3:1-5.

It is just as important that we observe the Lord's day as it ever was for the Israelites to observe the sabbath. On this day our Lord arose from the grave and because of this, believers are assured of eternal life if we remain true and faithful. Each day of life is God's gift to us. Let us show our gratitude by remembering His day to keep it holy.

### **SOUL-FREEZERS AND SOUL-HEATERS**

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of the Holy Spirit that warms the souls of men; or it may be heavy and chill with the gloom of discontent and selfishness or poisonous with the taint of secret sin and self-esteem.

By the atmosphere surrounding us every person with whom we come in contact is consciously or unconsciously affected.

Reader, by which atmosphere are you surrounded? It may be you have accepted Christ as your personal Saviour, and are thus saved from the awful doom that awaits those who have refused the sacrifice of His shed blood; yet the Holy Spirit does not have His right of way in your heart, and your nature is so carnal that it freezes the souls of those whom you meet from day to day.

When you see a Christian brother or sister erring in his or her walk, do you speak to such a one in the spirit of kindness, or do you condemn and criticize those whom you consider weaker than yourself.

What is your attitude when you come in contact with sinners who have reached the bottom of the pit of corruption? Do you draw the robe of self-righteousness about you and shun them as you would a serpent, or do you recognize them as lost souls for whom the Saviour died, and endeavor to lead them to Him?

Remember God's first and greatest command is: "Thou shalt love the Lord thy God, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

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Our neighbor is anyone (regardless of race or station in life) to whom we can do good and be a blessing; so each and every lost soul is our neighbor. Since we loved ourselves enough to seek salvation for our own soul we should likewise love the soul of our neighbor enough to do all that we can with the help of the Spirit to make the Saviour known to a lost and dying world, working while it is yet day; for "the night cometh, when no man can work" (John 9:4).

We all may be successful soul-winners, because, just as God is not willing that any should perish but that all should come to repentance (II Peter 3:9), so He is willing that all who are saved might be powerful workers in His vineyard. However, in order to receive this power, we have our own part to play which is, first, after having become a member of His family by accepting the shed blood of Christ as our atonement, we might have a wholehearted passion for lost souls. Second, we must be surrendered wholly unto Him, willing to go where He would have us go though it may be out into the highways and hedges (Luke 14:23); say what He would have us say, and do what He would have us do, giving up all of self and selfish interests, desiring only to be instruments fit for the Master's use. Third, we must spend much time in prayer and search the Scriptures daily that we may break the Bread of Life in an intelligent yet simple way so that they who know nothing of spiritual things may be made to realize their need of Christ and accept Him as Saviour.

The most useless one in God's family is the Christian with no power. So many fail to have power because when dealing with lost souls they put self to the front and with the spirit of the Pharisees (Luke 18:11) tell what great things they have done for God. But God has said all our human righteousnesses are as filthy rags, Isa. 64:6. So let us present Christ and His sacrifice.

Let us open our alabaster boxes and give sacrificial service to God, keeping self in the background and pray as though all the work depended on God, but working as though it all depended on us, so that the Holy Spirit may be personified in us and thus draw others to Him.

—Selected



- Read the Bible daily; meditate on its glorious truths; live out its great precepts; and obey its commandments. You can find no better, surer, and more perfect guide. It is God's guide-book for man.

## UPHOLDING THE FAITH

### Part 1

Jude 3 states, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you that ye should earnestly contend for the faith which was once delivered unto the saints."

This scripture has been very heavily upon my mind and by God's help, I shall endeavor to write a series of articles upon the subject.

No one would question that the Church is losing her influence over her members and over those on the outside. There needs to be a reappraisal of church values and doctrines and a reappraisal of each member's individual life, using God's Word as a standard.

We cannot maintain THE FAITH if we do not earnestly contend for it.

Another closely related scripture to Jude 3, and also, upon which I propose to base these writings is found in Hebrews 10:23-25, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:) And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

These two scriptures should be of grave concern to all those who have accepted Jesus Christ as their personal Saviour. His Word is law, and by keeping it there is great reward. By disobeying, there will be eternal punishment.

The gospel is our standard of life in this world, and those that have made ready are looking forward to the glorious appearing of our Lord when He returns to gather the faithful from the earth unto Himself.

When we ponder on these scriptures, there is one definite fact that dare not be ignored. We who are now living are nearer to this "Day of the Lord" than any generation that ever trod this earth.

Jesus gave us many warnings. In Matt. 24:42 He said, "Watch, therefore: for ye know not what hour your Lord doth come." In many other places in the Sacred Word we are cautioned to be watchful, prayerful, careful of our living, careful of our tongue, and warned to be faithful until death.

In my texts, the writers speak of various things pertaining to our activities as Christian people. The Word not only urges careful living, but demands it. It is to each individual's interest to see that he or she obeys the Word, and especially, as we see the day of the Lord approaching.

When we study history and compare it to God's Word, knowing of the events that have transpired over the years, in complete accordance with that which has been foretold, we must assume that we are near to the glorious return of our Lord.

When we see and hear about all the wickedness, strife, violence, vice, lying, crime, bloodshed and abandonment of the Commandments of God, the desecration of God's house, the forsaking of the assembling together, and the leaving of the first principles, surely the Lord will not long endure such corruption among men.

When we see apathy, apostasy, pride, vanity and abandonment to pleasure, folly, nudity, sin, etc., on the part of those who profess to be followers and witnesses of the Christ, we are shocked and are made to wonder what the judgment of God will be upon such hypocrisy, mockery and outright rebellion against Him.

Every Bible student can discern the glaring inconsistencies among so-called Christian people in our day.

Just how can anyone follow Christ and at the same time follow the vain, foolish and sinful fashions of the world? How does the present day attire of professed Christians compare to the "modest attire" required of God? Certainly the immoral dress of the female today leads the male race into adultery, by merely looking upon such a woman, if they lust after her.

The old Brethren faith and the faith of God's Word deplores, condemns and does not condone present day mode of dress. It is highly immoral and does not harmonize with the Christian profession. It should be stamped out of our beloved Church if we want to uphold the faith and obtain and retain the power of the Holy Spirit. If we cannot offer the world and the sinner something better than what they have, we have then nothing to offer them.

How can anyone witness for Christ and at the same time deny, reject and ridicule His plain teaching?

Such a pretense is ridiculous and is nothing short of blasphemy against God. "No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

This deplorable condition has been brought about by church people not holding fast to, and upholding their profession of faith. Many one-time professors of Christianity have deliberately repudiated their baptismal vows and broken their covenant with God.

When each of us came into the Church, we renounced Satan and all his pernicious ways and all the sinful follies of the world, yet many who have come into the Church are yielding their lives and indulging in the vain and foolish allurements that Satan has to offer.

Knowing that we are in such times and conditions, it is urgent that all members, and especially officials take a decided stand against all these wiles of the Devil and uphold the faith that was once delivered to the saints and hold fast the profession of our faith.

We, the Dunkard Church have long ago taken a firm stand against the innovations and departures from the Holy Writ that have so corrupted modern Christianity. Unless we hold fast our profession, we too, will go down in shame and disgrace before God and man, and lose the power of the Spirit.

In the scripture given in Hebrew 10, the writer admonishes us to exhort one another daily.

We need the support, exhortation and prayers of each other that we may uphold the faith steadfast unto the end. —To Be Continued,

Bro. Paul R. Myers



### SONGS WITH A GOSPEL MESSAGE

The earliest of records inform us that song is one of the wonders of heaven. In the Book of Zephaniah we are told that the Creator Himself sings. It has been said that, "Music brings the waves of eternity very near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of the future life."

Real music opens the heavens, and brings heaven into the heart. And with a song in his heart that will never die out, the Christian moves onward towards that heaven. The world was redeemed with music—you recall the glad tidings of great joy, "Peace on earth, good will towards men." The world will also end with music—the song of Moses and the Lamb. The Book of Revelation is all one continual strain of praise, worship, anthem, adoration, and glory in the soul.

Ever since the time of the creation music has been almost as essential to man's existence as food and raiment. He has had an undying need for music in his heart and soul ever since the morning stars sang together in glory, while the Creator formed and fashioned the world.

The Psalmist says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psa. 40:2,3). Salvation and song go together, and have gone together, through the ages. Whenever and wherever the heart of man has been changed a new song has been heard. Expressions of worship, prayer and praise have arisen to God through the avenue of songs with a Gospel message from the voices of millions in all lands and in all climates for thousands of years. There is a real message in the words which are in harmony with the Word of God and this gives it a "power of God unto salvation to everyone that believeth." There is a message of the Holy Spirit in the songs which come forth from God. Many

hundreds and even thousands of testimonies prove that this is and has been true. Great revivals have been the result of Christian song throughout history. The songs which were sung during the period of the Reformation had much to do with the great spiritual unrest and upheaval of that time. Have you not read of the courage of the martyrs and how they sang after they were persecuted severely or were already in the flames?

The voice which God has given to man is used as an instrument to bear the message of the Gospel to the heart of those who hear,—often through song. The spirit brings conviction to the heart and moves upon it to yield to God. When this conviction is heeded the result will be salvation. D. L. Moody said he believed his singing evangelist, Sankey, sang more people back to God than he ever preached back.

The association of Gospel preaching and singing makes a powerful combination to change lives and nations. The Christian minister has often been led to give a Gospel message, which lifted up his hearers spiritually, through the inspiration received through the singing of one or two hymns, or more. They are more powerful for good than the best set of laws ever made to make man good. It is said that, "Out of the heart are the issues of life," but the mouth is the telltale of what is going on inside. Paul and Silas were not afraid to sing at midnight while in prison, and the result of these Gospel songs was the immediate conversion of the jailer, and later his entire household was saved. These missionaries realized their opportunity and made use of it, regardless of the time and the place.

There is an opportunity to render service for God in each community by participating in its song life, by inspiring people to sing wholesome and worthwhile songs. The prophet Isaiah urged more than seven hundred years before Christ: "Make sweet melody, sing many songs, that thou mayest be remembered." God is constantly seeking to make men happy, and the individual who possesses a heart and soul that is tuned to singing certainly makes the world more cheery. He radiates a spirit that makes for better living.

Christian songs have been the means many times of encouraging the downcast and giving them strength inwardly to meet the battles of life. They are truly a source of faith, hope, and consolation.

In a room sat a very useful and well-known Bible teacher, just a bit discouraged. Presently the noise of a large coal wagon was heard coming down the street. The driver was whistling a song. It was that much-loved song, "Trust and Obey, for There's No Other Way to be Happy in Jesus, But to Trust and Obey." The distant rumbling noise of the wheels and the notes of the whistler died out, never knowing until in that day when all shall be rewarded, what that song meant and what it had accomplished in the heart of

that one of the Lord's servants. Do not fear to sing the song that God has placed in your heart, whether in the kitchen, behind the plow, or in the shop. The world is not ashamed of its song; why should the Christian be? His songs are not only "hits" today, but they will be in popular use as long as time shall last, and even thereafter.

Singing was a means of strengthening our Saviour; for we are told that on the night of His betrayal He and His disciples "sang an hymn." It is said that there are more commands in the Bible to sing than to pray, and we are urged to sing in the Spirit. If this is done our minds are brought to Him from whom the inspiration to sing has come and the songs we sing become a part of our very own character. Intelligent singing of songs is one of the mightiest factors in the building of human character that this world has ever known. We are exhorted to "sing with the understanding."

"Make a joyful noise unto the Lord. ... Come before his presence with singing." The singing of Gospel songs brings joy and peace to the soul—that peace which only God can give and which passeth all understanding. In James 5:13 we are told that if there is anyone among us who is cheerful he is to sing praise. "Singing and making melody in your heart to the Lord." is a divine injunction.

The sick and dying have been lifted up in spirit in their hours of pain and have been given visions of the heavenly bliss which awaits God's children, or have been moved to accept the plan of God for their life. In a prominent city hospital lay a young man of twenty-three years, daily coming closer to the end of his life. The nurse informed the widowed mother that life was only a matter of several days, and she said, "When I call you by phone, it means that your son is about to die." In the dead of night, at two o'clock the fateful phone message came. The mother hastened through the street of the city with a heavy heart. After her arrival the young man remarked, "Dying is a new and strange experience. I am afraid. I want you to sing and to pray for me." She prayed and then sang through the song, "Jesus Lover of My Soul." The song ended. The young man's face lit up as by a light from the upper world. He said, "Now, mother, I feel better; that's the kind of songs that help."

Songs learned in childhood have sometimes come back to the memory in hours of crises during manhood or womanhood and have carried the soul through to victory. Not only have they done that, but they have proved to be a blessing to the saved as well. Sitting beside an elderly lady of ninety-two, a man noticed her blind eyes. He knew that she could hardly hear the sound of a voice, except when the speaker would scream into her ears. Yet, she seemed contented and happy. He just had to ask her one question: "You seem to be so happy and contented. Tell me, what makes that possible in your quiet and

dark world?" Her answer was, "When I get lonesome I start to sing the songs I learned when I was young." Is not that a lesson for us? To learn and remember the tunes and words of Gospel songs will help us all through life.

Songs have stayed the hand of the murderer, changed the minds of those contemplating suicide. Songs have saved men from crimes in the hour of temptation. Surely songs have brought conviction in many ways to the sinner and have proved to be a real blessing to mankind.

Songs in the glory world bring highest praises to God and a deep satisfaction to the saints. Read Rev. 15:2-4. When the new song was sung in glory it awakened all the hosts of heaven and earth and sea, and the result was one grand glad chorus of praise to Christ as the Worthy One to open the seals of the book in the right hand of God. Read Rev. 5:8-14.

Surely Gospel songs are a great blessing when we realize how they lead the sinner to repentance and to salvation through Christ, how they help the Christian to better living, what an inspiration they are to the Christian worker and minister, how they encourage the discouraged and the downcast, how they lift up the spirit of the sick and the dying, and how they have power to completely change the course of the lives of people here on earth. And, when we consider the songs of the glory world and how we shall forever sing praises to God, it makes us wonder why we are not now more interested in singing than we are. Daily we ought to sing from the depths of our very heart and soul.

"I owe the Lord a morning song  
Or gratitude and praise,  
For the kind mercy He has shown  
In length'ning out my days."  
—Ruby P. Zook



## THE CHRISTIAN'S MOST FORMIDABLE FOE

The secret of joyful Christian living is to see God in everything and to accept everything from God's hand. Paul revealed in many places in the New Testament that he knew this secret and rejoiced in its possibilities. He was thus able to give thanks for everything and in everything. Eph. 5:20; I Thess. 5:18. He knew the bliss of godliness with contentment, which indeed is great gain. He had learned that whether he was abased, or whether he abounded, whether he was hungry or full, in whatsoever state he was, therewith to be content. Phil. 4:11-13. Paul believed that all things worked together for good

to them that love God. And the "all things" included not only physical infirmities and material needs, but also human opponents. And it is the latter that composes the Christian's most powerful foe.

Most of us reviewing our experiences have found that the trials that caused us the most grief came from human foes. Somehow it was not difficult for us to see God's hand in that illness that overcame us. It was necessary chastening that we submitted to, and we benefited thereby. When that sudden financial loss struck us, we reeled for a moment, but we immediately realized that our true wealth was safe up there. Even when bereavement came into our family circle, we sorrowed not as those who have on hope. Submissive, we maintained a poise that comes only from God. But, quite unjustifiably, a friend said something derogatory about us to someone else, and the blow struck so deeply that we simply could not recover from it. It deeply grieved us. We were shocked and disappointed. A feeling of bitterness crept into our hearts, and we lost confidence in everyone. But worse than everything else, we lost our fellowship with God! His Word was neglected, and we prayed perfunctorily. We no longer felt that we could work in God's vineyard. In fact, the church itself lost its attraction.

However, the heart that has known the sweetness of the presence of the Lord cannot bear to go very far along the Christian pathway without this fellowship. The Christian who delights to go up to the house of the Lord there, cannot long endure this indifference to both the church and its labors. But what is to be done? How is one to get rid of that sense of defeat? How is one to get victory over disagreeable people? How is one to maintain constantly a quietness and confidence in the face of the strife of tongues?

There are various suggestions. Some of them are philosophical and some are psychological. One humorously suggests that we should take this attitude toward uncongenial people: "If that disagreeable person can live with himself all his life, surely I can put up with him for a few days." Books written from the viewpoint of psychology give many suggestions as to how to get along with difficult people. But both philosophy and psychology can give only guidance; they cannot supply the necessary power to enable a person to practice their precepts. Even Christian teachers often give Scriptural advice that comes short of solving the problem. It is all very well for the latter to tell the embittered, disillusioned Christian to love his enemies and to do good to them that hate him. It is certainly Biblical to advise defeated Christians to render blessing for railing. That is true as far as it goes. But again the successful realization of these precepts in the life of the Christian can be experienced only as he draws grace, moment by moment, from God. What principle of life will keep the Christian in that place where God's grace is always his portion,

experimentally? That principle is simply this: No one can say or do anything against the Christian unless God first permits it. And if He permits it, we can be sure that it is meant for our spiritual good. Once convinced of that, we can joyfully bear human onslaughts without fear and without bitterness.

The Christian's life is hid with Christ in God. His life is therefore encircled by divine love and power. Before anything can reach the believer within that circle, it must first pass God's scrutiny and approval. This does not mean that God is the author of evil. But it does mean exactly what Joseph said to his brethren regarding the evil things they had done against him: "Ye thought evil against me: but God meant it unto good" (Gen. 50:20: also chapter 45: 5 7). Joseph, in prison and out of prison, was a man whose life was sheltered about by the power of God. When these evil things came against him as a result of the jealous and malicious designs of his brethren and Potiphar's adulterous wife, Joseph left himself in God's hands. He saw past first causes and chance happenings. Nothing could happen to him except by God's permission; and if God permitted it, then it must be for his good. So with the believer. Our human foes may plan some evil against us. This, needless to say, does not originate with God, but with the powers of Satan, with which the Christian wrestles. Eph. 6:12: "We wrestle not against flesh and blood...Flesh and blood, instigated by the rulers of the darkness of this world, may try to destroy us. But by the time their onslaught reaches us, it has been transformed from a destructive force to a merely purifying and strengthening element. Thus, instead of injuring us it has deepened our spiritual life and made us realize the reality of that spiritual world where our resources are.

Recognizing the fact that by the time anything reaches us it has been turned into a means of blessing surely eliminates any feeling of bitterness. Why be bitter about a blessing? A child is sick, and the mother gets a bottle of medicine off the shelf and gives the ailing child a dose. But the medicine tastes horrid, and the child, seeing the bottle on the table beside the bed, decides that the bottle is the cause of that bitter taste and wishes he could hide the bottle, or throw it out of the window. Now it is perfectly true that the nasty taste did come from the contents of that bottle. But was the bottle to blame? A mother, in her love and wisdom had taken that bottle and had taken from it the medicine that her child needed. Here is a man spiritually ailing. He lacks patience. God takes a "human bottle," as it were, and brings the contents of that bottle (its disposition, actions, etc.) into contact with the ailing Christian. Now that "Human bottle" may have no thought of being helpful to the spiritually sick Christian. In fact, it may even aim to increase the Christian's discomfort. But the loving Physician has decreed otherwise; and the Christian seeing past the "bottle" to God Himself submits to the medicine and finds it

results in strengthening him. He discovers that he has developed patience. Had he seen only the "bottle" and struck out at it, his condition would have grown worse instead of better.

Let us note a few of the prescriptions left by the heavenly Physician to develop the Christian's spiritual character. Here is one that Paul has recorded for us; he commences it by stating that he has gladly taken it, and found out that it works: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5). The Book of Acts records the tribulations of Paul, and most of them were caused by the vicious slander, opposition, and persecution from humans. Yet he said he gloried in tribulations because they were medicine that developed spiritual character. Peter tells us that another prescription left by Christ for our benefit is the fiery trial of faith. I Pet. 1:7; 4:12-16. James tells us that we should rejoice when we take bitter spiritual medicine. "My brethren, count it all joy when ye fall into divers temptations." This medicine, he adds, will produce patience, and patience as it is allowed to control us will lead us into the heights of spiritual attainments. James 1:2-4. The "divers temptations" to which he refers were, in his days, the result of the animosity of the enemies of Christ. They were human enemies.

The Christian's most formidable foe, seen in the light of God's Word may become the Christian's greatest means of spiritual growth and conquest. Seeing God in everything cannot help but result in the maintenance of a poise that nothing past, present, or future can destroy.

—Selected from Christian Monitor



Conformity to the world has in all ages proved the ruin of the Church. It is utterly impossible to live in nearness to God and in friendship with the world. —Rowland Hill.

Social gatherings which have for their object that form of amusement which gratifies carnal lusts of the sinner and encourage him in his wayward life, should not be patronized by Christian people.

## THE RESULT OF BEING SPIRIT-FILLED

"And the Lord added to the church daily such as should be saved" (Acts 2:47).

What brought about this addition? Ah, God was using human instruments filled with the Holy Ghost, filled with the power of God. People were held spellbound under its influence, and they could not resist the pleading and the convicting power of God; they simply had to yield themselves over to God.

Why are souls not being saved now as in primitive days? Has God lost His power? No: He says, "I am the Lord, I change not" (Mal. 3:6). "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). What then is the cause? It may be that we are not living up to our privileges. We can be so endued with power from on high that our words, yes, our very presence, will cause souls to cry out, "Men and brethren, what shall we do to be saved?" Ah! my beloved brethren, we need more of the heart-convincing power that our ancient brethren had; and if we prevail in prayer to God, He will give us the desires of our heart.

Our chief aim in life should be the salvation of souls. Then, let us get our hearts into this soul-saving business, and beseech God for power that stirs up the people. "There would be an uproar," says one. Yes, and the Acts of the Apostles is full of accounts of uproars. One uproar was so great that the chief captain had to get Paul over the shoulders of the people lest he should be torn in pieces. "What a commotion!" you say, Yes, if we had the like now, perhaps we should have thousands of sinners saved.

May God stir us up until we do something to turn the world right side up! There is much to be done all around us, and we realize more than ever that, "The harvest truly is great, but the labourers are few."

O God, give us power in our words, our messages, our prayers, that will convince the people that there is a living Christ who is waiting to give rest to all those who are weary and heavy laden.

We need a Spirit-filled ministry, men of God who really have the fire in them. If the minister is languid and easy going, his congregation will become lukewarm in their zeal for God and His work. As the minister is, so are the people. He can make them interested as he is interested. "Be filled with the Spirit," is the Apostolic injunction. The Apostles knew success depended upon being Spirit-filled.

How then are we to become Spirit-filled? Measure up to the standard of the New Testament. Know positively that your sins are all forgiven. Consecrate your all unreservedly into the Father's hand. Then go right in whole-heartedly and claim the presence and power of the Holy Ghost. It will make you a successful soul winner, and "He that winneth souls is wise."—The Gospel Trumpet

## FEET WASHING

Our third argument is drawn from the fact that the precept and example of Christ include disciples, the saints, and none others.

By this argument we wish to show that the feet washing our Savior taught belongs exclusively to the church, not including in it in any way persons that are not believers; and by showing that it is commanded to believers only that the saints shall wash the feet of none but the members, we prove it to be a church ordinance, a religious rite or ceremony. In proof of this point we will note, first, that in the precept and example given by Christ there were none but the Savior and his disciples engaged in it. In fact, we know not that there were any others present on that occasion. The same company was present when Christ instituted the Lord's supper, making it an ordinance of the church, because it was instituted and commanded to believers only; but not anymore so than the ordinance of feet washing, for it was instituted in the same company and commanded to the same persons. Then upon fair principles of reasoning we conclude that the Lord's supper and feet washing are both ordinances of the church. Christ instituted them both, they were given to believers only. They were both alike, so far as being public is concerned; if one is a public ordinance so is the other, for Christ made no difference in that respect. They were both new institutions among the disciples, neither of them having ever been observed by the disciples before Christ instituted them. They both had their beginning in the Christian religion, founded on the example and command of Christ. These facts concerning feet washing put the question beyond a reasonable doubt that it belongs to the church as a religious rite, a Christian ordinance.

The second point we wish to note in support of this argument is the very explicit language of our Savior, when he said to his disciples: "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here the language of the Savior is clearly addressed to his disciples only; "Ye call me Master and Lord, and ye say well, for so I am." This command is given only to those who own him as their Lord and Master, which includes believers—the Master and his servants. Then if Christ is our Lord and Master, he has the right to command, and if we are his servants it is our duty to obey. This language of the Savior, including only the Master and his servants, we consider very conclusive evidence that feet washing, as commanded by the Savior, includes only believers.

In connection with this argument, we would observe that there is no intimation, either by Christ or his apostles, that the saints should wash the feet of any person outside of the church. This fact is sufficient evidence that he does not enjoin the ancient custom of feet washing, for it belonged to the world as a part of the hospitality of that age, and had no respect to religious character, while the feet washing of the Savior is connected with the Christian religion alone, including no other religion and no other character. Then he who washes feet according to ancient custom in the private family is going by human authority, for there is no command for it.

Our fourth argument is founded on the fact that Christ commanded his disciples to wash one another's feet.

In the ancient custom of feet washing persons washed their own feet, or the servants washed the feet of their masters. But Christ commands his disciples to wash one another's feet. This is like the other religious ceremonies of Christianity. The disciples break the bread of communion with one another. They are commanded to pray with and for one another, and to exhort one another, to fellowship and love one another, to salute one another. In all these cases the peculiar use of the word one another, giving a practice among the saints only, shows us the force of that word when the Savior commanded his disciples to wash one another's feet.

The communion is a religious rite or ceremony, because it is an observance among Christians only, If the communion was taken with the world it would not be a religious ordinance, for it would be among irreligious people; but when it is an observance belonging alone to religious people it must be a religious ordinance.

The same rules apply to feet washing. If it is to be observed with the world then it is not a religious ordinance. But when religious people are commanded to wash one another's feet it cannot, in the nature of things, be any other than a religious ordinance, fully as much so as any other ordinance in the gospel.

To illustrate this argument further we would observe there are many duties that must be performed to persons outside of the church. But these duties are not church ordinances, for they are to and for persons that are not in the church, such as you must love your enemies, do good to them that hate you, entertain strangers, feed the hungry, clothe the naked, etc. These are religious duties but not church ordinances. But it is very different when we come to the church where an observance or duty is commanded to the members for their observance with one another. It must of necessity be a religious ordinance, for it is something to be done by a religious person, and it must be done with none but the disciples, which makes it exclusively a religious ceremony. Such are the facts in regard to the Lord's Supper, the Communion, Feet Washing, Baptism, etc.

Let us contrast the feet washing of our Savior with the ancient custom, that the two practices may be clearly seen. On one side in the command of the Savior you see the believers assembled together in one place engaged in washing one another's feet. They are trying to follow Jesus who gave them an example, for he is the author and finisher of their faith on that subject. Now look on the other side at the ancient custom of feet washing. There you see a man get water for a stranger, or traveler, to wash his own feet, Or, perhaps, you see our opponent get water to wash the feet of some person in his family at his home, where they came to lodge with him. He is trying to follow the ancient custom. It is the author and finisher of his faith on that subject, or at most it may be Jesus is the author of it, and the ancient custom finished it. But to us it seems opinion is both the author and finisher of it.

Our fifth argument is founded on the fact that the Savior attaches a very great penalty to the matter of feet washing when Peter refused to have his feet washed.

In John 13:8, when the Savior comes to Peter to wash his feet, "Peter saith unto him thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me." Here Peter learned that if he persisted in rejecting this matter of feet washing there was a most terrible penalty awaiting him.

The main point in this argument is the Savior here presents feet washing as a law with a penalty when he says, "If I wash thee not thou shalt have no part with me." A greater penalty could not be attached to any law that Jesus here made to enforce the submission of Peter to the ordinance of feet washing.

That penalty was more than all physical punishment—even more than death. It was the part Peter had with the Savior; it embraced his greatest interest in this world and the world to come. How awful would be the condition of some if Jesus would inflict that penalty, "Thou shalt have no part with me." upon all those who refuse to submit to the ordinance now. Yet he threatened that judgement upon Peter, who was as dear to him as any of us are. Though the penalty threatened soon moved Peter to submission, there are many today who obey not the command and fear not the penalty.

There was no penalty like that attached to the ancient custom of feet washing. In fact, it had no penalty, for it was not a law, though in ancient times God made a law that the priests should wash their hands and their feet. Exodus 33:21, "So they shall wash their hands and their feet that they die not." In this law the penalty for not washing the hands and the feet was death, but it was a very different thing from the ancient custom of feet washing given by our Savior differs from both of them. The priest washed his own feet, while the disciples were commanded to wash one another's feet. If Peter

had refused to be baptized or to take the communion the penalty could not well have been greater.

The penalty was so great that it would separate him from Christ, thus making this matter of feet washing so important to Peter that it in some way embraced his spiritual welfare, his fellowship with Christ and his membership in the church, for if he had no part with Christ he could have no part in either.

When Christ makes the penalty so great that it would reject a disciple for refusing to engage in it, he thus himself makes it an ordinance in the church so important that it is essential to membership, and gives us good authority for saying to a member today who, like Peter, would refuse to engage in the ordinance of feet washing, that you can have no part with us, for we should be like Christ when he gave us the divine law eighteen hundred years ago. He said that to one who refused to submit to feet washing then, and to be like him we say the same thing to the same kind of refusal now, for we wish to hold feet washing in the same light, in the same way it was given when Christ instituted it among his disciples.

While on this point we wish to refer to what Paul says to Timothy concerning a certain widow in I Timothy 5:9,10, "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet."

Here we wish to note the point that this widow could not be taken into the number who were the most favored and faithful in the church if she had neglected or refused to wash the saints' feet. This penalty against a widow, depriving her of the highest privileges and benefits in the church if she have not washed the saints' feet, shows the law of feet washing to be such in that day as to affect the standing of members in the church. Her case was something similar to Peter's. She could be accepted with feet washing, but she would be rejected without it.

From these facts relative to Peter and this widow concerning feet washing, it is evident that there was a penalty in both cases affecting their spiritual welfare. The fact that Christ gave it to his disciples, enforcing it with a penalty that they should have no part with him, and that Paul teaches it in his day, enforcing it even upon the widows with a penalty that they should be deprived of the highest favors of the church if they had neglected or refused to wash the saints' feet, is very conclusive evidence, even positive proof, that feet washing was an ordinance, a law that could not be neglected or disobeyed without incurring the displeasure of God. We cannot conceive how it is possible to give more positive proof of a law or binding obligation than is here presented, when the Savior and the apostle, filled with the Holy Spirit, give

a command with a penalty annexed, which involves the spiritual welfare and safety of those to whom it is given. There is not a command in the New Testament given in a more positive manner than this. Here is the command of the Savior connected with his example and enforced with a penalty. How could we have more. Baptism and the communion have not been given with more commanding force, if, indeed, with as much.

—To Be Continued

—Doctrine of the Brethren Defended by R. H. Miller



### THE HELL-BOUND TRAIN

Tom Gray lay down on the barroom floor,  
Having drunk so much he could drink no more.  
So he fell asleep with a troubled brain  
And dreamt he rode on the Hell-Bound Train.

The engine with blood was red and damp,  
And brilliantly lit with a brimstone lamp,  
For fuel an imp was shoveling bones,  
While the Furnance rang with a thousands groans.

And the devil himself was the engineer,  
The boiler was filled with lager beer,  
The passengers made such a motley crew—  
Church members, atheist, Gentile and Jew.

Rich men in broadcloth and beggars in rags;  
Handsome young ladies and withered old hags;  
Yellow and black men, red, brown and white—  
All chained together! What a terrible sight!  
The train dashed on at an awful pace,  
And the hot wind scorched their hands and face.  
Wilder and wilder the country grew,  
And faster and faster the engine flew.

Louder and louder the thunders crashed;  
And brighter and brighter the lightning flashed;  
Hotter and hotter the air became,  
So clothes were burned off each quivering frame.

Now in the distance arose such a yell—  
“Ha! ha,” croaked the devil, “we’re Now nearing hell!”  
Then—oh, how the passengers shrieked in pain,  
And begged the devil to stop the train.

But he capered about and sang in his glee,  
And laughed and joked at their agony.  
“My faithful friends, you have done my work,  
And the devil can never a pay-day shirk.

You have bullied the weak, and robbed the poor,  
And the starving brother turned from your door;  
You have laid up gold where the canker rusts,  
And given free vent to fleshly lusts.

You have justice scorned, and corruption sown,  
And trampled the laws of nature down,  
You have drunk and rioted, murdered and lied,  
And mocked at God in your hell-born pride.

You have paid full fare, so I’ll carry you thru;  
For it’s only just, you should get your due,  
Why the laborer always expects his hire,  
So I’ll land you safe in the lake of fire.

Where your flesh shall roast in flames that roar  
And my imps torment you forever more.”  
Then Tom awoke with an agonized cry,  
Clothes soaded with sweat and hair standing high.

And he prayed as he never prayed before,  
To be saved from drink’s satanic power,  
And his vows and prayers were not in vain  
For he never more rode the hell-bound train.

—Author Unknown,  
Sel. by Bro. Lester M. Flora

## IF WE KNEW WHEN CHRIST WERE COMING

If we should know in evening's shadows  
That ere another day is gone,  
Our Lord would come to call his chosen  
To take his faithful children home,  
How would we spend that day so precious,  
How live our best in that short space,  
If we should know before the twilight  
That we should meet Him face to face?

Ah, would our hearts be filled with longings,  
Our songs ascend in sweet accord,  
Our duties small or large performing  
With anxious waiting for our Lord?  
Or would the day be lived in righting  
A misspent life apart from grace,  
Our hearts a-tremble with the knowledge  
That we must meet Him face to face?

And would we long to live it over,  
That life he gave into our hands,  
And would we find our faith grown weaker,  
Our zeal grown cold toward love's demands  
Oh, would we not, in earnest pleading,  
Entreat His mercy to forgive  
The faint, half-hearted, lukewarm serving  
That our poor hearts so feebly give?

How would we live that day —our last one—  
If Christ, our Blessed Lord, should come?  
So full that day, of prayer, of service,  
Of sweet communion, thoughts of home,  
So full of pleading with the lost ones,  
To seek and know His saving grace.  
No time for vain or idle wasting,  
Ere we should see Him face to face.

And can we know when he is coming,  
That we may set our lives aright?  
It may be in the heat of noon-day,  
Or in the darkness of the night.  
So may each day be lived in serving,  
Be lived in fervent love and grace,  
For soon, ah, soon, He surely cometh  
And we shall see Him face to face.

—Mary Stoner Wine

## HEAVEN

Heaven is a prepared place for a prepared people. From which we conclude that our associations in the future life will be determined by the company we prefer to keep here and now.

What we call death is no calamity but merely an incident in life. The only reason why we face it with reluctance is because it ends probation; as it is written, "He that is unjust, let him be unjust still.... and he that is holy, let him be holy still." It marks the parting of the ways where, "being let go," from the temporary conditions and limitations of the world, we seek our "own company." There are only two places where we can go: and it is for us to say which it shall be.

Where, my friend, do you want to go? To heaven? Its twelve gates are never closed, and whosoever will may enter in. But that "will" and that "want to" make it a moral impossibility for the unprepared to enter in. If your habits and associations here are such as to crystallize your character in wickedness, what would you have in common with "the spirits of just men, made perfect?"

Imagine yourself at one of those open gates, listening to the song "Worthy are Thou who hast redeemed us by Thy Blood!"

-David J. Burrell



Popularity is like the tides of the sea; it rises and falls. The influence of a truly good and great man is like the mountains and the stars; it stands forever.

—N. D. Hillis




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<b>DAILY DEVOTIONS</b> For September 1970 Angels	ments, hearkening unto the voice of his word."
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Memory Verse, Psa. 103:20, "Bless the Lord, ye his angels, that excel in strength, that do his command-

Tues. 1 - Psa. 103:1-22 Wed. 2 - Psa. 104:1-35 Thurs. 3 - Psa. 148:1-48 Fri. 4 - Ecc. 5:1-20 Sat. 5 - Isa. 37:21-38
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**Memory Verse,** Zech. 3:1, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

Sun. 6 - Isa. 63:1-19  
 Mon. 7 Dan. 3:13-30  
 Tues. 8 - Dan. 6:1-28  
 Wed. 9 - Dan. 10:1-21  
 Thurs. 10 - Hos. 12:1-14  
 Fri. 11 - Zech. 1:1-21  
 Sat. 12 - Zech. 2:1-13

**Memory Verse,** Matt. 16:27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Sun. 13 - Zech. 3:1-10  
 Mon. 14 - Zech. 4:1-14  
 Tues. 15 - Zech. 5:1-11  
 Wed. 16 - Zech. 6:1-15  
 Thurs. 17 - Zech. 12:1-14  
 Fri. 18 - Matt. 1:18-25  
 Sat. 19 - Matt. 2:1-23

**Memory Verse,** Matt. 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Sun. 20 - Matt. 4:1-11  
 Mon. 21 - Matt. 13:24-52  
 Tues. 22 - Matt. 16:13-28  
 Wed. 23 - Matt. 18:10-35  
 Thurs. 24 - Matt. 22:15-46  
 Fri. 25 - Matt. 24:1-51  
 Sat. 26 - Matt. 25:31-46

**Memory Verse,** Matt. 24:31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Sun. 27 - Matt. 16:  
 Sun. 27 - Matt. 26:36-57  
 Mon. 28 - Matt. 28:1-20  
 Tues. 29 - Mark 1:1-28  
 Wed. 30 - Mark 8:27-38

### SUNDAY SCHOOL LESSONS FOR 1970 PRIMARY LESSONS

Sept. 6 — Jesus Betrayed. Luke 22:21-  
 Sept. 13 — Jesus Is Hated. John 19:1-16.  
 Sept. 20 — Jesus Is Crucified. Luke 23:26-46.  
 Sept. 27 — Jesus Rises From the Dead.  
 Matt. 28:1-10.

### ADULT LESSONS

Sept. 6 — God Demands Obedience and not Sacrifice. Psa. 50.  
 Sept. 13 — A Desire to be Cleansed from Sin. Psa. 51.  
 Sept. 20 — The Reward of Those who Love Wickedness. Psa. 52 & 53.  
 Sept. 27 — Sin Many Times Shortens our Days Here on Earth. Psa. 54 &

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## ONE DAY AT A TIME

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong;  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave, and the soul is not strong,  
O Thou pitiful Christ, be Thou near all the way:  
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care;  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

—Annie Johnson Flint

## ECOLOGY

This is a word which until recently has probably been unfamiliar to most of us. But inasmuch as we will likely be hearing much about it in the future, it seems appropriate that we give it consideration.

The dictionary defines ecology as, "Biology dealing with the mutual relations between organisms and their environment." An organism could be an ant, a bird or a person. Therefore, ecology could be the relationship between a person and his environment. Ecology is important to us as individuals because as it is generally used, it concerns the contaminants in the air we breathe and the food and water we eat and drink.

We hear voices constantly being raised in protest against the pollution in the air we breathe. The smog is severe in certain parts of the country from the smoke of the industrial centers and from the exhausts of millions of vehicles. Then there are the additives that are placed in our foods to retard spoilage; not to mention the poisons that are sprayed over the crop lands. We hear a great hue and cry demanding that this situation be at least slowed down if not stopped. Surely, we should have an interest in our environment that it may be as clean and pure as possible.

But let us consider our relationship to our environment in the spiritual sense. It would seem foolish to be so greatly concerned about our physical well-being with never a thought about our spiritual welfare. As there are pollutants ever about us in the natural sense, so also are there contaminants about us in the spiritual sense. To pollute means "To make or render unclean; to defile or to contaminate." Yet we do not hear the same intensity of objection to the spiritual pollutants that we do to those affecting our physical well-being.

So many young people are being led astray. Friends have a powerful influence upon a young person. Young people very much feel the need of "belonging" to the group which is fine if they belong to the "right" group. But sooner or later temptations will come upon them. All need to, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecc. 12:1.

One of the great pollutants of our day are the drugs. They are back of much of the crime that is being committed. It is so easy for one to think he will try them just this once. But so often, once tried, the person is "hooked," Withdrawals symptoms are said to be most severe.

Another pollutant is pornography. It is that which poisons the mind and encourages lust and immorality. It is big business. Government estimates are

that these pollution peddlers take in five hundred million to seven hundred million dollars a year in the United States alone. J. Edgar Hoover of the Federal Bureau of Investigation has said that the "Distribution of pornographic material prepared especially for juveniles is now so efficient that it is quite accurate to say that no child or young person is beyond its reach."

Let us do all we can to maintain a clean and wholesome environment. The Apostle Paul wrote that we should not company with the wicked, yet not altogether, "For then must ye needs go out of the world." See I Cor. 5:9,10. We are in the world but we do not have to be of the world. May He help us to be good examples and to "Abstain from all appearance of evil."

### HOW DO WE HEAR?

Recently I had the misfortune of having laryngitis and a terrible cold which resulted in infected ears. This was very painful and annoying as my hearing was nearly gone. Instead of talking normally my family had to nearly shout. The telephone sounded just a faint far away ringing sound. I knew then as I had never before known what a great handicap it would be to be totally deaf. Then I knew what a wonderful gift from God our seeing eyes and hearing ears are.

But to be partially deaf physically is only a minor thing compared to spiritual deafness. Ministers have poured out their hearts preaching repentance for years only to have it fall on deaf ears. Ears that do not hear! The words of John 5:25, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Luke 6:46, "And why call ye me, Lord, Lord, and do not the things which I say?" John 8:47, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." These are plain words but nevertheless true. We are God's if we hear and if we hear not then we are not of God.

People hear what they want to hear, for instance we may call our son or daughter to do a chore for us. Sometimes they pretend they don't hear if they dislike the task they are asked to do. But if it's something to their liking they hear more readily and come eagerly. I think we find people as a rule dislike doing what God commands. We now hear the saying so often, "We are doing our own thing." We find "their thing" is a far cry from what God wants them to do. It isn't what God expects of his people at all. Ezekiel found it true in his day. Ezek. 33:31, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear the words, but they will not

do them: for with their mouth they shew much love, but their heart goeth after their covetousness." Do we not find people today doing the same? They attend modern churches and sing his praises, but are their hearts right with God? God demands more of us than lip service.

Luke 8:18, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." John 9:31, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." I Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Whether we reach the destination God has for us is up to us. How do we hear? Are we going along our merry way until, alas, it's too late. Now is the time to hear! Today is the day of salvation; tomorrow may be too late. Let us sit up and take notice. Let us pay heed to how we hear!

Hear and live. If we fail to heed His word we die. Are we going to hear the trumpet when the Lord calls an end to this time? How sad if we hear not!

In these war torn and tragic days people are failing because they have no foundation. In their confusion, they turn here and there for help but find none. They know not where to go. In the world and even in the churches there are doubters, mental wanderers, sheep without a shepherd. Blessed is the man who knows that the Lord is his strength and refuge. He can sing in the darkness of the night as well as the day, "The Lord is with us." When we need shelter we have a Rock in a weary land. The God of Jacob is our refuge. What more could we want? Psalms 46:11, "The Lord of hosts is with us; the God of Jacob is our refuge." Again we find this is a man who has heard and heeded. He need never be afraid for God is watching. Many people go down because of discouragement and not because the load was too heavy to bear.

There are certain things which may cause us to lose His voice. We may not be willing to stop and listen to God to find out what He wants us to do. We hurry along in our own way. We may fail to put God first but give our time to material things. Or we may depend on our own strength and are unwilling

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to ask God for guidance. God is calling us to keep our hearts tuned so that we may hear His voice and be guided safely home. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. . ." (Isa. 30:21)

To acknowledge Him is to listen to Him. To listen to Him means to follow Him in all His ways. "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6) Even as Jonah vainly tried to flee unto Tarshish, thinking that there the divine call could no longer trouble him, so we often try to close our hearts to the insistent voice of God. The voice demands our complete loyalty. There is no peace until we hear and answer the call. Everyday all around us we see the results of unanswered calls. The misery which could be avoided if we would have heeded the call.

So let us be alert to hear the still small voice of God. We may be sure that the heart that believes in God will be able to see beyond this vale of tears to the glory of God's kingdom.

God has a plan for our lives and the crossroad of our faith comes when we accept His will or forever reject it. Let us hear!

—Sister Viola Broadwater, 12 Macy Dr., LaVale, Maryland 21502

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## OBITUARY

### FANNY FRANCES MORRIS

Daughter of Ullery and Methenia Burkholder was born in Elkhart County, north of Nappenee, Indiana on August 10, 1867. She departed this life on August 13, 1970 at the Parkview Hospital, Plymouth, Indiana, three days after her 103rd birthday.

In 1887 she was united in marriage to Merville Morris, who preceded her in death on January 18, 1945, well past their golden anniversary. To this union were born two children, Orville Morris and Mrs. Delbert (Verda) Buss of Plymouth, Indiana.

She accepted Christ as her Saviour early in life, affiliating with the Church of the Brethren and later with the Dunkard Brethren Church of which she was a charter member.

Leaving to mourn her passing are one son, one daughter, 6 grandchildren, 16 great grandchildren, 3 step-great-grandchildren, 12 great-great-grandchildren, 5 step-great-great-grandchildren, and a step-great-great-great-grandson. Also many many friends.

Funeral services were held at the Pine Creek Church of the Brethren with Eld. Floyd Swihart and Eld. Roy Swihart officiating. Sis. Maxine Swihart, Cor

## NEWS ITEMS

### Savage River Valley, Maryland

The Broadwater Chapel Congregation was privileged once more to hold a series of revival meetings from July 25 to August 2. Elder D. Paul Reed of Riner, Virginia was with us at this time. Bro. Reed did not shun to declare the Word in its purity and truth.

As a result of the meetings an aged brother 88 years old accepted Christ as his Saviour and was received into the Church by Christian baptism.

On Saturday Aug. 1 at 2:30 P.M. we met for services with communion in the evening. Visiting ministers were Brethren Melvin Roesch, Ray S. Shank, Roy Swihart, D. Paul Reed, Eldon Mallow and our presiding Elder James Kegerreis. Bro. Reed officiated at the communion. Bro. Shank and Bro. Mallow brought the messages on Sunday afternoon.

May the Lord richly bless Bro. Reed as he goes forth in other fields preaching the Word to a sinful and dying world.

We want to thank each one for coming and invite all again.

Sister Bertha Dorsey, Cor.

### Englewood, Ohio

The Englewood Congregation enjoyed another revival meeting from July 5-19, with Bro. Dean St. John as the evangelist. He preached the word with power and demonstration of the Spirit.

Four young souls accepted the call to walk with their Lord. May the Lord give them strength to remain faithful and to labor for Him.

We were glad to have Sister St. John and baby with us also. We wish the blessings of the Lord upon them as they go to other fields of labor for their Master.

—Sister Della Klepinger, Cor.

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Do not pray for an easy life; pray for greater strength. Do not pray for tasks equal to your power; pray for power equal to "Our tasks." Then the doing of your work shall be no miracle; but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by the grace of God.

—Brooks.

## SUNDAYITIS

**DIAGNOSIS:** Sundayitis is a disease of the soul. It usually affects Christians, but sinners often catch the disease too. It strikes during every weekend, mostly on Saturday nights—sometimes on Sunday mornings. You can tell when the “bug” has bitten the Christian by observing the weather. If it is raining, cold, or snowing over the weekend, Sundayitis is on the way. The disease breeds best in this type of weather. It has been known to come even when the sky appears threatening. This “bacteria of the soul” is very contagious.

Sundayitis does not usually strike during the week although some mild cases are known to strike during midweeks. During the week many Christians keep in fairly good health by working hard each day taking various tablets, shopping, and enjoying various pleasures.

**SYMPTOMS:** On Sunday mornings you usually feel tired, sometimes achy. You had probably felt the early symptoms on the previous night after the late, late show. In the morning, you really feel the “razor’s edge” of the disease. The eyes are slow to obey the command to open to a new day. The body seems unusually tired—fatigued—and the urge to roll over in bed is very common. Blankets feel most comfortable. The ears are usually quite sensitive to the early morning winds and rains. When the eyes are at last focused, they find their way to the morning news headlines and the Sunday paper. You are often reminded to pray for those who are at worship, especially for the preacher’s sermon. At noon much of the discomfort is gone due to generous helpings of bacon, eggs, coffee (black), and toast. An inner longing for television overcomes you and your mind fails to rest until it reposes itself by viewing the main sports spectacular. Between game end and 6:00 P.M. your strength is increased, but as sure as the clock by the bed reaches 6:01, you get a setback. No need to go to church tonight. The setback lasts from 6:01 till 8:01 P.M. By Monday morning Sundayitis is gone, and you awaken with joy that the Lord has healed you.

**DIAGNOSIS:** Sundayitis is a spiritual sickness.

**PROGNOSIS:** If Sundayitis is not checked, the Christian will have leaness of soul, his testimony will become a dud, his joy will disappear. He will become ineffective and prayerless, and complications, called backsliding, will set in. Backsliding is an advanced stage of Sundayitis and is brought about by disobedience or sinning. Sinning may be terminal, leading to spiritual death, and perhaps, eternal death.

CURE: Repentance. Go to church, pray, and obey the scripture that admonishes us not to forsake the assembling of ourselves together as the manner of some is.

PRESCRIPTION: Take Jesus Christ as your personal Lord—the prescription that makes a difference. Love him supremely, dedicate yourself to his cause and you will become so immune to Sundayitis that when this bug bites you, it will do you no harm.

"I was glad when they said unto me, Let us go into the house of the Lord."  
—Psalm 122:1.

—Selected from the Vital Christianity

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### HOW TO RAISE A CROOK

1. Begin from infancy to give the child everything he wants. This way he will grow up to believe that the world owes him a living.
2. When he picks up bad words, laugh at him. It will encourage him to pick up "cuter" phrases that will blow the top off your head later.
3. Never give him any spiritual training. Wait until he is twenty-one and then let him decide for himself.
4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.
5. Pick up anything he leaves lying around—books, shoes, clothing. Do everything for him so he will be experienced in throwing the responsibility onto others.
6. Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized, but let his mind feed on garbage.
7. Quarrel frequently in the presence of the children. Then they won't be too shocked when the home is broken up.
8. Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink, and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.
10. Take his part against the neighbors, teachers, and policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourselves by saying, "I never could do anything with him."
12. Prepare for a life of grief—you will have it.

—from The Presbyterian Journal

## AN OBSERVATION

All of us are interested in seeing our home congregations grow in membership. We have a definite sense of pride in seeing the pews filled at each and every service, and we are made extremely happy when we see our neighbors, who are not members, coming into the auditorium. Now, what can the congregation do collectively, and what can we do, individually, to entice people to attend our services and to keep them coming back?

No matter what we may think, the motive that brings people to church is based primarily on their concern for their soul's salvation. Most people who attend church, even occasionally, do so because they have a sense of obligation to God. They are seeking, if just in some small way, to satisfy that sense of obligation. If they find that which they are looking for, more often than not, they will be back. Even among those who are concerned about the salvation of their souls, there are many looking for an excuse not to come back. If we, as a congregation or as individuals, are not very careful, we will offer them that excuse.

What can we do to get our neighbors and others to visit our worship services, and what can we do to keep them coming back? The question can be answered very simply, but accomplishing the desired result becomes complicated, because this depends not just on individual action, but collective action as well. It should take no more to get our friends and neighbors to visit our services and to keep them coming than that which we should be doing all the time.

Individually, we should so live and so conduct our lives that our friends and our neighbors will respect us to such a degree that they make an effort to be like us. When we reach the position when people will say of us, "That man (or that woman, or that family) lives his religion." then they become curious as to the source of that religion. With a simple invitation, showing your interest in them, they will visit your services.

When this is accomplished, however, the responsibility of keeping them coming back passes from the individual to the congregation, even though the atmosphere of the service may be dependent on one individual, as I shall discuss later. But the visitor becomes the responsibility of the leadership of the congregation. I say the leadership because whatever a congregation is, the leadership makes it that way.

Intelligent, religiously minded people are not going to return again and again to listen to a teacher who has not prepared his lesson. It is the responsi-

bility of the leadership to select as teachers only those men who will accept, soberly and seriously, the tremendous responsibility of he who stands before a congregation of eternity bound souls and speaks to them about such a vital subject as that which might affect the salvation of those souls.

In this observation I take for granted that the visitor will be offered nothing but the truth, both in the message delivered, and the items that go to make up acceptable public worship. In this discourse I am more concerned with the atmosphere of worship presented in the service, an atmosphere that will make our visitor want to come back. All of us realize that unless we have the truth, we have nothing.

Having the truth and having a teacher who knows his lesson well, and can tell what he knows, is still not enough to impress our visitor. The attitude of the audience and the congregation is many times the most influencing factor of them all.

There are many duties of a congregation that can be accomplished by a few of the members, but the overall worshipful attitude or sincerity in worship presented in an assembly is dependent on the attitude of every individual. In other words, the attitude presented by the whole is no better than the attitude individually. Simply, the misconduct of one may spoil the whole.

Any type of inattention creates a distraction, whether it is whispering, playing with the baby, or allowing the baby to make noise, or simply a nervous shuffling, and any type of inattention shows disrespect to Christ and shows your visitor your insincerity in worship.

Drinking fountains and rest rooms are placed in church buildings for use before and after services and for emergencies. Any use of these facilities during worship services interrupts the attention of the members and detracts the attention of visitors. We should discipline ourselves and teach our children that nothing short of an extreme emergency will permit us to leave the assembly during worship.

Speaking of teaching our children, parents should begin their first attendance at church to teach them the necessity of giving attention to the services and of proper conduct while in the assembly. Parents, this is your responsibility. All of us know that babies make certain noises that we cannot avoid, but when a child is old enough to bang its shoes against the seat, or play with the song books or testaments, or old enough to ask for a drink or to leave the room, it is old enough to teach that these things evidence a lack of respect for the services and for the author of these services. Would you consider allowing such if Christ was in your services in person? Do I need to say that if yours is an acceptable service, He is there?

Any action by members, or any action we permit in our children that in any way interrupts or detracts from the solemnity of any part of the service, song service included, shows disrespect to Christ, prevents your brother or sister from obtaining the maximum benefit from the service, and may very well be the factor that will influence your visitor not to come back.

Brethren, let us make our lives such that our friends and our neighbors will want to learn of the rules of living upon which our lives are based, and let us make our periods of public worship so filled with good teaching and good singing, so reverential, so worshipful, that the religiously minded visitor will want to be one of us.

—Selected by Brother John Ruschhaupt

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## THE IDENTITY AND THE PERSONALITY OF CHRIST

### Part One

In Matt. 3:16,17, we have these words, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here we have God the eternal Father recognizing Christ as His beloved Son and expressing His approval of Christ. On one occasion Jesus questioned the Pharisees in Matt. 22:42, "Saying, What think ye of Christ? whose son is he? They say unto him, The son of David." Now, let us notice the Pharisee's answer to the Master's question. "They say unto him. 'The son of David.' " Jesus then questioned them further. "He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son?" Matt. 43—45.

The Pharisees were not able to answer Christ's second question. If they knew who Christ was, they evaded the question. We fear many people today do not know who Christ is. Some say He was just another man, a good man. Perhaps millions do not really know Him as their Saviour. Many do not know Him in a spiritual sense. Yet our salvation depends on what we believe and do in answer to the Lord's question. Jesus said, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark 16:16.

In John 12:27-33, we have these words, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake

to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." In Matt. 17:5, we have the same voice from heaven as was heard at Jesus baptism saying, "... This is my beloved Son, in whom I am well pleased..." This was at the time of the transfiguration.

Notice what Jesus claimed to be and to do.

"... I am the Son of God..." John 10:36.

"I and my Father are one" John 10:30.

"For I came down from heaven, not to do mine own will, but the will of him that sent me" John 6:38.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" John 14:6.

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this" John 11:25-26.

We would also notice His power.

"... I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" John 10:17-18.

"... Ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also" John 14:1-3.

In these scripture texts, our Lord confessed himself to be the Son of God with power from heaven.

The angels said this about His identity.

Matt. 1:20, ". . . Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."

Luke 1:35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" Luke 2:11.

The Apostle Peter professed Christ to be the Son of God. In Matt. 16:16, ". . . Thou art the Christ, the Son of the living God."

This was also Paul's faith. "And straightway he preached Christ in the synagogues, that he is the Son of God" Acts 9:20.

"For in him dwelleth all the fulness of the Godhead bodily" Col. 2:9.

John's declaration was as follows, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" I John 5:11-13. ". . . And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" I John 5:20. In Rev. 1:7, we are told, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Our conviction that Jesus Christ is God the Son, manifested in the flesh, rests on God's own Word as set down in the Holy Scriptures. Every page of the New Testament, every word that is spoken of Him, every word which He Himself has spoken, is given on the assumption that He is God the Son. His entire impression on the world is evidence that He is more than a human being. The New Testament Scriptures would not exist if He were not what the Word declares Him to be.

Jesus rebuked the lawyer, He did not rebuke him for calling Him good, but He asked him, "Why callest thou me good? there is none good but one, that is, God. . ." Matt. 19:17. Jesus is either God the Son or He is not good for He said, "I and my Father are one" John 10:30. Jesus also asked, "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. He became the author of eternal salvation to all who obey Him. Heb. 5:9. If Jesus were not God manifested in the flesh, he would be an impostor and would have been forgotten long ago. There would now be no Church of Christ at all. Some will not believe because they have not the soul capacity to believe. Many are denying the Lord that bought them. Many are denying that God exists. Some discredit the Bible, the Virgin Birth and the Atoning Blood of Christ.

The denial of the Virgin Birth and Deity of Christ has been going on since the early periods of the Christian era. It is the spirit of antichrist and was never as active as it has been the last ten years. All such deny the record God gave of His Son and make Him a liar. See I John 1:10. But can paganism or philosophy discover God? Most all mankind believe in a Supreme Being, Philosophy believes in an absolute or First Cause of the Universe, but without Jesus Christ the Saviour, the Supreme Being still remains "The Unknown God." No finite mind can discover the Infinite: no process of human reason can get in touch with the invisible God. John 1:18, "No man hath seen God

at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Jesus said unto the Jews, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not" John 5:36-38.

To Be Continued                   -Bro. Wm. Root, Great Bend, Kansas

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### WHAT IS TELEVISION DOING TO OUR YOUTH?

It seems to me that Television is the greatest menace of modern times, and how Christians are going to be able to make use of it I do not know. Anyone who has seen it must be convinced of its danger.

I am afraid it is being used for evil exclusively, and that it will do more harm than Hollywood to demoralize the youth of our country. It has been proven that the eye-gate makes a much greater appeal than the ear-gate.

I shall never forget how shocked I was when I visited homes where Television had been installed. They told me about the lovely church services that could be seen, the concerts and other good programs that could be turned on. But no sooner were the parents out of the room than the children, boys and girls in their teens and those younger still, hurried to the Television set, and when some of us returned we found them stretched out on the floor, fascinated by what they were seeing. And what was it they were looking at? A bloody wrestling match where two men were tearing each other to pieces, trying to gouge out each other's eyes! And as the children watched and listened to the groans and cries of the wrestlers they could hardly control themselves.

At still another time it was a night club show, women for the most part unclad, drinking and smoking, going through sensual dances, every action plainly visible, the entire scene revolting and demoralizing. Yes, they could have turned on another program, they could have looked at something else, but they turned on that in which they were most interested, the scene that fascinated them.

For generations we have refused to take our children to night clubs, theatres, wrestling matches and boxing bouts. Now these very scenes are brought right into the home and displayed before the children's eyes. It costs nothing to see them, except a loss of moral standards. In their early life

they now can become acquainted with sin in its vilest form. No longer will parents be able to protect them from the awful things that go on in the world.

The other day a Salvation Army officer warned parents to turn off their Television sets between the hours of four and seven. These hours, which are devoted to shows for children, are filled with the most brutal crimes imaginable, and it is these scenes that inspire our teenagers to go out in gangs to commit acts of violence.

A polluted diet of crime, violence, brutality and sadism, sponsored by cigarette companies, breweries and distillers, is now the daily menu for millions of boys and girls. The Theater, with all its filth, that we as Christians wouldn't dream of patronizing, is now brought into our living rooms. Television may well be the final step in the complete collapse of the moral and spiritual life of our nation. Children will do what they see others doing.

I do not think Television can be controlled. If it is in the home, it will be used. Children have been known to use knives on their parents when the parents insisted on turning it off. Your son will see what he wants to see in spite of what you do.

These are the last days and we are going to the bottom. Soon we will be on the lowest rung of the ladder, and judgment will fall. Alcoholism has almost doubled since Television began to feature liquor ads. Robbery with violence is increasing by leaps and bounds. Thirty killings a day have been shown on Television in one city, and in another, forth-eight, and twenty scenes of violence in a single hour. What kind of harvest can we expect?

I do not know the answer but I am afraid, very much afraid. I always have looked upon the movie world as the most demoralizing agency in existence. It alone has been responsible for the teen-age gangs of today and for the terrible things that children have been doing in this generation. But now something much more dangerous is upon us. The atomic bomb is bad, the hydrogen bomb is frightful; but Television is going to be worse than either, and far more destructive. It will completely wreck the rising generation, and before long it will turn the United States and Canada into a Sodom and Gomorrah, infinitely worse than the Sodom and Gomorrah of Bible times.

When that day comes, judgment will be inevitable. There will be no cure. God will have to send terrible judgment on the race, and it will be because of Television and its diabolical influence on young minds. Science will have succeeded in wrecking civilization.

"But fornication, and all uncleanness, or coveteousness, let it not once be named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this we

know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God on the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now ye are light in the Lord; walk as children of Light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them” Eph. 5:3-11.

—Oswald J. Smith, in The Evangelist

### FEET WASHING

Our sixth argument to prove feet washing an ordinance of the church, is drawn from the spiritual nature of it as presented by the Savior when he instituted it among his disciples.

Though we have before alluded to this point, we now want to look at it more fully, for we feel that the spiritual design, object or purpose of every command constitutes its great importance. The spiritual work is of so much importance, that without it every command would be an empty formality, a shadow without a substance.

The first point to prove that there is something spiritual in the ordinance of feet washing is the fact that it is commanded to believers only. Like the communion, it has a spiritual object, because it is given to a spiritual people, to those who are born of the spirit. In the Jewish economy, when we find an ordinance or ceremony to be observed among them, there was something spiritual connected with it as its object, which gave it its great importance and made it an object of spiritual interest to them. Their sacrifices and offerings for sin were formal ceremonies and would have been of no value had it not been for the spiritual design and work which God purposed in them. So it was with the passover. Its spiritual purpose constituted its great importance.

And when we come to the gospel, we find the great spiritual interest of the church provided for by various means appointed of God. All the ordinances and ceremonies which God has enjoined in the church are of that character. To illustrate this point further we will refer to a few of these ceremonies. The disciples are commanded to engage in singing and prayer, and exhortation. In this there is something formal, but the great object is spiritual. So is baptism and the Lord's supper, the communion, etc. Though they are in one sense literal, yet there is a spiritual design in them, giving them their greatest importance in the church. If, then, we can show that there is a spiritual design, a spiritual work, connected with ordinance.

The second point to prove that there is something spiritual designed in feet washing is the language of our Savior found in John 13:6,7, "Then cometh he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter." There are three points we wish to notice in reference to the words of the Savior to Peter: "What I do thou knowest not now."

First—If it had been an ancient custom the Savior was observing Peter most certainly would have known all about it, for it is not reasonable to suppose he would be ignorant of that custom, living in an age when the custom prevailed. And it is not reasonable that men of our age would know more about ancient custom, and more about what the Savior was doing than Peter knew.

Second—If the Savior had been washing their feet alone for the purpose of cleansing them from dirt, Peter certainly would have known all about that. It is hardly reasonable to suppose that a person could wash feet to clean them and those who were washed not know the object of it. If the object of the washing had been wholly literal, it is reasonable to conclude that Peter would have understood it. The idea, then, which has been advanced that the Savior washed their feet only as an ancient custom, or merely for the purpose of cleansing them is not well founded, for it rests upon the presumption that Peter was ignorant of the most plain and literal practices of his day, even more so than some men of our day seem willing to be.

Third—If the Savior had been in the habit of washing the disciples' feet Peter would surely have known what he was doing. But as he did not know, it is good evidence that this was the first time the Savior had thus engaged with them in feet washing, making it a new thing among them, a new institution founded on the precept and example of Christ. This matter of their not knowing what the Savior was doing shows feet washing to be as new among the disciples as the communion or any other Christian ordinance.

We now wish to notice another point made by the Savior in his language to Peter when he says, "Thou shalt know hereafter." This language naturally turns our mind to the question of what Peter did afterward learn about the matter of feet washing, and we are safe in concluding that whatever knowledge he obtained on the subject he learned it from what the Savior said to him. Then we must look to what the Savior said concerning that matter. Did the Savior tell Peter he was observing the ancient custom of feet washing? Certainly not. Did he tell him he washed their feet to cleanse them from the dirt contracted during the day? Certainly he did not tell him that either. Did he tell him he was teaching, as some men say, an example of humility that was never to be followed by his disciples? Certainly he did not tell him any of

these things which men use as an excuse for not observing the ordinance.

Let us hear what the Savior did tell Peter; then we can see what he learned from him on the subject of feet washing (and I hope we may learn as well as Peter). In the eighth and ninth verses we read, "Peter saith unto him thou shalt never wash my feet." Jesus answered him, "If I wash thee not thou hast no part with me." Peter here learned that his part with his Lord and Master was involved in this work. As the part which Peter had with Jesus was spiritual it included his connection with life and salvation, his union with Christ, the most important spiritual relation ever presented to man.

If this is not connecting a spiritual matter with feet washing we cannot conceive how it is possible to connect a spiritual matter with any command. We cannot find more than this conditioned on baptism, the communion, or on any other, or even all commands. I know not a place in the Bible where a greater spiritual relation is made to stand on the condition of obeying any one command. And if we weigh the importance of feet washing by the important spiritual interest here, by the Savior made a condition of rejecting it, no command in the gospel would be more important. And Peter, from the language of the Savior, learned all that was of greatest interest to him in a spiritual sense was connected with the matter of submitting to the ordinance the Savior was then observing. From this language of the Savior Peter learned enough to make him gladly submit, saying, "Lord, not my feet only, but also my hands, and my head." It would be well for all of us if we had the teachable, the submissive spirit of the apostle Peter.

The second thing he learned from the Savior on that Subject is recorded in the tenth and eleventh verses: "Jesus saith unto him, He that is washed (leloumenos) needeth not save to wash (nipsasthai) his feet, but is clean every whit, and ye are clean, but not all, for he knew who should betray him; therefore he said, ye are not all clean."

In the above language leloumenos, from louo, means to wash or bathe the whole body, and is an allusion to the ordinance of baptism; while nipsasthai, from nipto, means to wash a part of the body, as the hands or the feet.

Now, as the first washing here spoken of by the Savior, indicated by louo, as referring to baptism, shows that the Savior referred to the spiritual cleansing represented by baptism; and the Savior adds that such do not need any more, "save to wash his feet, but is clean every whit, and ye are clean, but not all." Here the cleansing implied by the word louo, to wash the whole body, as in baptism, and the cleansing implied by nipto, to wash the feet, are both used as representing a spiritual cleansing: "For he knew who should betray him, therefore said he, Ye are not all clean." Here the cleansing indicated by these washings applies to all the disciples except Judas. He is presented as not being

cleansed by them, which is clear evidence that the Savior did not refer to a literal cleansing, because that would apply to Judas as well as to the eleven others. Now, as there was something in these washings referred to, that represented a cleansing to the eleven, but not of Judas, that cleansing must be spiritual, for Judas could receive a literal washing as well as the eleven. When we learn that these washings represent a cleansing of none but the righteous and holy disciples of Christ, we of necessity must conclude that there is something spiritual connected with it as well as any other command of the gospel.

The third fact concerning feet washing that Peter learned is found in the 14th and 15th verses: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Here the apostle learned that the feet washing observed by the Savior was an institution appointed for the disciples to practice among themselves according to the example of their Lord and Master. From the fact that it belongs to the church alone, we know there is a spiritual design in it, for there is no institution belonging to the church, either Jewish or Christian, that does not have a spiritual object or purpose connected with it.

The fourth matter of importance that the apostles learned concerning feet washing is found in the 16th and 17th verses: "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." Here the Savior promises happiness to the apostles if they do the things which he had given them by his example. This promise of the Savior must have reference to something spiritual, because it is promised to the disciples, and not to the world; and there is no promise made to the disciples separate from the world that has not something spiritual in it. If the happiness promised is only temporal enjoyment then the world has all that there is in the promise of the Savior. But this cannot be true, from the fact that Peter did not know what the Savior was doing; and if the Savior had been doing only a literal work, and the happiness promised only temporal enjoyment, the world, as well as Peter, must have known all about it; and to conclude, this work and promise of the Savior was only a literal, a temporal thing, is making the part which Peter had with the Savior and the cleansing of the eleven only a temporal matter.

In the evidence adduced to prove the feet washing of our Savior to be an ordinance of the church, the arguments embrace these facts:

First. That Jesus gave it by his own command, precept and example.

Second. He shows them what the design and object of the command is when he shows it to represent the cleansing of the eleven, while Judas remains

unclean. While washing always represents cleansing, this represents the spiritual cleansing which belongs alone to the righteous, pointing to the blood of Christ which cleanses us from all sin.

Third. The penalty or judgment pronounced upon Peter and the widow if they would not submit to the law then given to the apostles.

Fourth. The promise, If ye know these things, happy are ye if ye do them.

Here the Savior concludes this ceremony with the promise to those who know and do the things which he had done and commanded. We now have the ordinance of feet washing founded on these facts:

More than this cannot be said of any command ever given to the disciples. The command, the object of it, the penalty for disobeying it, and the promise to the obedient, make the great points of every law in the Bible, and we have all these points given by our Savior in the ordinance of feet washing. And if these be not enough to lead us to obedience, we know not what more could be added to induce us to accept it, unless it would be more of that spirit which filled the bosom of our Savior when he gave the command and stooped down and washed the disciples feet.

To Be Continued

—Doctrine of the Brethren Defended by R. H. Miller

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## UPHOLDING THE FAITH Part Two

It requires good stewardship to uphold the Faith of the Gospel. When we came into the church, we all willingly renounced Satan and all his prenicious ways and all the sinful follies of the world.

We also covenanted with God through Christ Jesus to live faithful until death. In the light of this covenant we cannot consistently tolerate sin in our own lives or condone it in the lives of others.

It is very evident that each member has a grave responsibility toward God and the Church, and church officials have a much greater and much graver responsibility and will have more to answer unto God for.

We have made vows to our God which should not be treated lightly. Nor can they be broken without serious consequences to the guilty.

When, through the calling of the Holy Spirit, a brother is installed into an official position, he makes greater vows and assumes greater responsibility than when he was a lay member.

This added responsibility is recognized by both God and man in the inspired writings and woe is pronounced unto us if we preach not the Gospel nor

uphold the scriptural teachings and commandments as handed down to us by righteous men of old.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." II Thess. 2:15.

Our Lord established the Church. He made provisions for the advancement and prosperity of His Church here on earth. Unless those called to office prove faithful to their calling, to the vows they made unto God when installed into office, the Church will not accomplish on earth that which God intended her to accomplish.

Her powers for good will be weakened. She may be rendered powerless over the adversary, the Devil, lose her effectiveness over her membership and lose her influence in the community.

The early church leaders realized their responsibility and they exercised disciplined authority vested in them to the saying of many souls and to the purification of the Church.

This is very true in the life and the writings of the Apostle Paul. His every action and word revealed how seriously he took his calling. "Yea, woe is unto me, if I preach not the gospel." It was never his mind and he never did tolerate or compromise with evil for he knew such would weaken the spiritual structure of the Church.

He boldly preached, taught and worked against those things that were a reproach and hindrance to the growth of the Church. He confirms the above statement in Acts 20:26,27. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

The scripture bears the fact that in exercising the discipline, Paul was firm and held to the Scriptures. "Therefore, I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." II Cor. 13:10.

Scriptural discipline rightly used is not destructive, but is edifying to the individual who has erred, and it is edifying to the Church body. Paul told Timothy to reprove, rebuke, exhort with all long suffering and doctrine. II Tim. 4:2.

Paul's message and instructions to the elders is recorded in God's Word, Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

In the light of the many scriptural teachings it is apparent that if the officials of the Church, who are entrusted with the care of and the responsibility of the Church faithfully serve in their calling and exercise their given authori-

ty, the sinful things of the world will not be tolerated nor fellowshipped and the Chruch will remain spiritually healthy and there will be a growth.

The Church is a living organism. Her mission in this world is to occupy "till I come." Meaning that the Church is to hold her rightful place until the second coming of Christ. If we fail to hold her where Christ has placed her, we will certainly fall under the displeasure of Almighty God.

Paul, in writing to Titus 2:14, 15 states, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

We are living in a time when the church is falling far, far short of what the Lord would have it to be. God will place responsibility where it belongs and I am fearful it will start with the officials. Being an official, I am not excluding myself. I fear we are not proving to be good stewards of the manifold grace of God.

We need an awakening. We need to fear God and not man. We need to be as aggressive and as loyal as when we were first put into office. We need to uphold the faith and when we do the laity will be more inclined to be on their guard. Obedience to God's Word brings blessings. Disobedience brings shame and reproach upon us.

May we more earnestly and more zealously uphold the faith.

—To Be Continued.

—Bro. Paul R. Myers

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### **WHAT KIND OF BOAT ARE YOU?**

Some folks are like rowboats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sailboats. If the wind blows east, that's their direction. If it blows west, they go their way. Of course, it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like power-boats, who drive against the wind or tide and in face of great difficulties keep their even course. Which are you like?

## A BIBLE CHARACTER ENOCH

Enoch was the seventh from Adam, see Jude 14. Seven is the number of completeness. Three (God) plus four (creation) equals seven (totality).

There must have been a joining together, a oneness of God and Enoch. The Word says, "And Enoch walked with God: and he was not, for God took him." Gen. 5:24. "Can two walk together, except they be agreed?" Amos 3:3.

The name Enoch means "dedicated" and truly Enoch's life must have been dedicated to serving God. Paul writes that he pleased God. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. 11:5.

There must have already been a great deal of sin and wickedness on the earth even in Enoch's day, yet in the midst of all this he "walked with God." and pleased God."

In the book of the generations of Adam, Gen. 5, we are reminded that after Adam's sin, death reigned. The story of each life ended with the words, "and he died." But not Enoch. We believe that these were righteous men, but they died.

Enoch walked with God and was translated that he should not see death, Heb. 11:5. What a promise to those who through the blood of Christ are one with God! "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. "And whosoever liveth and believest in me shall never die. Believest thou this?" John 11:26. We realize that these scriptures must be applied spiritually.

Enoch prophesied of the coming of the Lord with his saints to execute judgment. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him," Jude 14,15.

Though very little was written about him, Enoch becomes a wonderful witness of the love of God for man.

—Bro. William Carpenter

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# BIBLE MONITOR

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NO. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

## FOR THIS CRISIS

We must have Faith, for darkness is about us;  
There's light beyond, though we have lost our way.  
Oh, falter not! We'll find again the home path,  
And see the sunlight of a brighter day.

We must have Hope, for we are near despairing,  
And Hope will be an anchor to the soul;  
Though stormy winds may roar their weird enchantment,  
Hope, radiant Hope, will help us find the goal.

We must have Love, and Love will lighten burdens;  
And Love will bring us cheer and banish care.  
The greatest blessing life can ever bring us  
Is Love, which gives us strength to do and dare.

We must have God! Without Him we are Helpless!  
We've failed because we've tried to go alone- -  
And now in sorrow, care and tribulation,  
Come, seek the Lord, and bow before His throne.

The Light will come! It never, never fails us!  
God ever lives--His promises are sure;  
He holds the waves--the winds are in His fingers,  
In His blest care our future is secure!

—Annie Agnes Smith

## SONS OF GOD

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Phil. 2:14-16.

We want to consider a title which we trust all who read these lines will desire to have—Sons of God. This may seem to be quite an exalted title which the Apostle Paul gives to the Philippians. Yet it is not an unusual title. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ." I Jn. 3:1. It is a title which even we may have on certain conditions.

We are quite accustomed to seeing and hearing of those who have titles. A title is similar to a name but it gives more information concerning a person and the nature of his occupation than would a name. A title such as Chief of Police or Mayor or President immediately tells us something about that person. Often, titles are passed out sparingly and guarded jealously among men of the world. And to people of the world this title, Sons of God, should indicate something concerning our way of life.

First, we see in our text that we are not to murmur. We wonder why this is placed first. Is it possible that this is one of the most offensive of sins? To murmur means to mutter, growl, or complain. The Israelites in the wilderness were great murmurers. Because of this, all over twenty-four years of age were not permitted to enter Caanan except Joshua and Caleb. Num. 14. One may murmur actively by giving voice to his complaints or passively by maintaining silence even though within, the heart is rebellious. After all, what is murmuring, active or passive, but moral rebellion?

Coupled with the thought of murmuring is disputing. We may consider it in two ways—disputing with God and disputing among ourselves. If we refuse to permit God to have His way in our lives, we are disputing with Him; we are contending or arguing with Him. In effect, we are telling Him we don't trust Him. If murmuring is the rebellion of the heart then disputing is the rebellion of the mind against God. Then there have been times in which there have been disputations in the church. Surely Satan loves to sow discord among brethren. As he was cast out of Heaven to eventually be cast into the lake of fire, so

also would he deprive us of our hope of Heaven. Argument or disputation is rarely profitable. As a rule, it generates more heat than light.

How tremendously important it is that we are free from murmurings and disputations! On the basis of freedom from these two things, according to the text, we may be "... blameless, harmless, the sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world." The implication is this; if we are guilty of these two things we are not the sons of God. However, we must consider "murmurings and disputings" in the context of this chapter which speaks of unity and humility. As Christians we have other responsibilities also. There is the positive side, the "do all things," as well.

A son of God should be blameless. Each of us as Christians have responsibilities unto our fellowmen as well as unto God. It is our responsibility to read and study God's Word, to attend services, to hold forth the Word to others by precept and example. Those who are officials of the church have added responsibilities before God and man. If we fail to do so, we are not without blame. Dare we to be a Daniel or a Paul?

We are to be harmless; to be uncontaminated, pure and sincere. There is so much insincerity in the world today, men doing those things that would bring the approval of others. Certainly we need to be honest, sincere and without pretense. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. Whatever we do should not be done to receive praise from men but because it is the right thing to do.

We are to be without rebuke or reproof. All of us remember the reproofs of childhood. Reproofs are somewhat like chastisement, for the present it is not joyous but grievous; but afterward it yields the peaceable fruit of righteousness unto those who are exercised by it. We should be greater than the circumstances even in the midst of a crooked and perverse nation. As we grow in grace and knowledge we should not need to be rebuked so often. As sons of God we should have a fixed purpose in life as did the Son of God.

As sons of God we should shine as lights, we should be illuminating. We are all familiar with the beacon lights at the airports—how they give light all around to guide the planes to a safe landing. We have heard of a lighthouse on which was this inscription, "To give light and save life." Dear reader, should not this be our desire and purpose in life? But if we are to shine as lights in the world, we must keep in contact with the life-giving source. A prayerless Christian or a Bible neglecting Christian will not have a very bright light.

A son of God should let his light shine in his business or place of work, in his home and in his Church. As sons of God, let us live unmurmuringly, trustfully, blamelessly, without rebuke even in difficult circumstances.

## CHILDREN'S PAGE A VISIT IN THE NIGHT

Nicodemus was a ruler of the Jews, a member of the Sanhedrin which was their highest council. He was a good man and when he heard of the miracles that Jesus did he decided to go and have a talk with One who most certainly was a man of God. Many of the rulers didn't like Jesus so Nicodemus decided to go to see Jesus at night when no one would see them.

When Nicodemus found Jesus he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus answered, "Except a man be born again, he cannot see the kingdom of God."

Nicodemus must have looked puzzled for he said, "How can a man be born when he is old?"

Jesus wasn't talking about the birth of a baby but about what happens to the heart of a person when the Holy Spirit comes into it. The change is so complete it's like being born again. Jesus explained that we can't see the wind but we can hear the sound of it. So it is with those that are born of the Spirit. We can't see the Spirit but we can see the way people act. If we are led by the good Spirit we will be kind and true and gentle, loving good and hating evil. Even though Nicodemus was a ruler and teacher he did not understand this and needed to be taught. Everyone can learn from the simple teachings of Jesus. Jesus wants you to come to Him and learn of Him. He can change you into a good person who will always want to do what is right.

What did Nicodemus do for Jesus? (John 7:50,51 and John 19:39-42)

—Bro. Rudy Cover, Sonora, California

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## THE SEPARATED LIFE

It is doubtful if there ever was a time when the note of separation needed to be sounded more than today. The world has become so churchy and the church so worldly that it is hard to distinguish the one from the other. The line of demarcation has been so completely broken down that churches, where revivals once flourished, whose spiritual life was at one time deep and strong, are today mere social centers over which God has long ago written the word "Ichabod"—"The glory has departed."

But worldliness in the profession church is only another sign of the end of the age. The prophetic utterances of God's Word are being literally fulfilled. It cannot be long now before He comes.

People seem to have the idea that we must mingle with the world and become like it in order to win souls and influence lives for God. Yet when a man falls into a deep well no one ever dreams of jumping down alongside of him in order to get him out. Instead he stays away up at the top and from there lets down a ladder or rope and thus lifts him up.

Ah, no! The men who have won souls and influenced other lives for God have been the men who have walked with God far above the masses, and thus from an altitude of spirituality have drawn others up to their level. The only way to win others is to be different ourselves and thus attract by something they lack, and by prevailing with God prevail with men.

Had Abraham gone to live with Lot in Sodom his influence would have availed but little. It was when he separated himself and stood afar off on the highlands of faith with God that his intercessions secured Lot's deliverance, Let us be separate. We must dwell apart with God.

Then I want to say that the world expects the Christian to be different. It has its own standard of what a saint should be. And even when it succeeds in drawing us down to its level it but mocks and laughs at our plight. No longer does it respect us nor reverence our position. We are then no better than others.

A young woman, who saw no harm in dancing, decided to do some personal work during the dance, and while gliding over the floor with her companion she suddenly turned and asked him if he was a Christian.

"A Christian! No! Why, are you?" he exclaimed in amazement.

"Yes," replied the young woman. "I'm a Christian,"

"Well, then, for God's sake, why are you here?" was the unexpected response.

Ah yes, the world expects the Christian to be different. Otherwise how will anyone know which is which? If there is no line of demarcation how will people know which side we are on? If we dress and act like the world how can anyone tell whether we are Christians or not? There must be a difference.

Now, separation has always been God's standard. Abraham had to leave his country, and his father's home in complete separation, and go he knew not whither. "Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." So also with the Israelites. They were a peculiar people, entirely separated from the nations around about them, representing God. And in Ezra 9:10 and Nehemiah 13 when the line of separation had been broken down by mixed marriages there was no leniency shown. Heathen wives must be put away and separation of the severest character again instituted.

Yes, and separation is still the call of God. "Come out from among them, and be ye separate, saith the Lord," and "Be ye not unequally yoked together with unbelievers." See II Cor. 6:14-18. The world must be forsaken and separation maintained.

Let us remember our character. According to God's Word we are "strangers and pilgrims," "sojourners," a heavenly people in a foreign country. This is not our home. I'm but a pilgrim here, A stranger from afar—And to my distant home, with many a battle scar, My Lord will bear me safe at last when pilgrim days on earth are past.

Enmity and hatred mark the attitude of the world toward the true child of God. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). What about it? Does the world hate you? If you are not of it, if you do not belong to it, and if you make it clear that you are a pilgrim and a stranger, then you will very quickly discover that the world hates you. You see it depends on the attitude you take toward it.

Now, the evidence of the separated life lies in the attitude of the heart, not the actions, towards the world, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Hence, it is not necessary to actually take part in the things of the world. The real question is, do you want to? Is there a desire? Does the world appeal and allure? If so, then there is no heart separation after all.

Listen again, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of

the world is the enemy of God" (James 4:4). Pretty plain language! Talk about a "worldly Christian!" God declares that the world's friend is His enemy. The one who loves the world does not love God. What then is my heart attitude? That is the important question. Do I love the world or do I love God? Am I the world's friend or God's friend? Would the word "adulterer" or "adulteress" be applicable to me? What is the real attitude of my heart toward the world? Not my actions but my thoughts, my likes and dislikes.

Suppose a woman were to live with her husband on Sunday, and then spend her time with other men during the rest of the week, and on Sunday return again to her husband, what would we think of her? What would we call her? How long would her husband acquiesce? And yet that is how the so-called "worldly Christian" treats the Lord Jesus Christ. Six days in the world and then one day with Christ. No wonder such an one is called an "adulterer" or an adulteress" in James 4:4! What a disgraceful life to live! Companionship with the enemies of God! Such conduct is viewed by God as "unfaithfulness." The worldly Christian in His sight is likened to an unfaithful wife. Must the child of God be compared to a harlot? Yet such is the description in the inspired Word. Let us ponder very carefully I John 2:15 and James 4:4. The Old Testament especially in the Prophets, is full of such comparisons. Separation is the only remedy.

Now, the separated life means separation from:

#### I. Worldly Pleasures.

That was the choice Moses made when he repudiated the pleasures of sin. Heb. 11:24-26. The dance, the theater, and the card party are not of God, but of the world. They were introduced not by spiritual leaders and saintly men, but by men of the world. The spirit of the world pervades such pleasures, and prayer and testimony in the midst of these things is out of the question. The two simply do not go together. The people who throng such gatherings do not attend nor take part in prayer meetings, nor are they interested in the spiritual work of the church. Hence, the time must come when the true Christian is willing to obey the clear and emphatic command: "Come out from among them, and be ye separate," and to sing from the heart:

"Goodbye, Old World, goodbye!  
I want no more of thee,  
For God is dearer far than thou canst ever be;  
My soul is satisfied  
With Christ the Crucified;  
And all I need I find in Him alone."

#### II. Worldly Alliances.

"Be ye not unequally yoked together with unbelievers." No words could

be clearer, no command more emphatic. God cannot honor the unequal yoke.

1. Business Alliances. The Christian who enters the partnership with an unbeliever or even with a so-called worldly Christian is running a dangerous risk. Pray as he will he has no promise of blessing in God's Word. No wonder so many business enterprises fail. To disobey the plain Word of Scripture is to invite disaster. How can God bless what He has condemned?

2. Lodge Alliances. Secret societies are the curse of the church everywhere. The lodge may be good enough for the man of the world, but for God's child the Church of Jesus Christ should more than suffice.

In the secret societies are to be found men who deny the Deity of Jesus Christ. Even the name of the Lord Jesus is not permitted for fear of giving offense. And I want to say that the place that is not good enough for my Lord is not good enough for me. Nor could I go in when He is kept out.

Oh, how clearly God has spoken! "Be ye not unequally yoked together with unbelievers." Thus saith the Lord: "Come out from among them, and be ye separate." God help us to obey.

But you say, "Once a — always a — ." Oh no! Not a bit of it. That is a man-made law, and it has never been sanctioned by God. No, my brother, you can cut clean, renounce the whole thing, break every Satanic vow you ever took before your eyes were opened, and step out into the clear light of God's Word, separated forever from every secret abomination.

3. Marriage Alliances. Oh, how many have admitted that the secret of all their unhappiness in married life lay in the fact that they disobeyed God and took on the unequal yoke! God's Word here also is very, very plain. "She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). "Only in the Lord." And to marry one who is not in the Lord is to court disappointment. How can God's blessing rest on the home when His Word has been violated?

Many a young woman has had to face this problem and break her engagement; while others who have persisted in disobeying have lived to regret it beyond words to express. Nor does the plea that it is her purpose to marry, in order to win, avail in the least. The girl who fails to win her future husband for Christ before marriage has but little hope of winning him after.

O Christian worker, don't, don't for your own sake, disobey the Word of God and enter the unequal yoke! It may seem hard now, but be certain of this: God has another and a far better plan for your life. To ignore His Word is dangerous. To obey is always safe. There need be no question as to the results. Therefore, "Be ye not unequally yoked together with unbelievers."

### III. Worldly Companions.

Here again there must be a breaking away. Worldly companions will not

enjoy the Christians' prayer meeting, nor can the child of God take pleasure in their pursuits. Sooner or later the spirit of their association will dull spiritually unless a complete separation takes place. It is difficult to play with fire and not be burned.

But you say: How can I give them up? Child of God, you will not have to give them up. You live a spiritual life and they will very soon give you up. They will be as uncomfortable in your presence as you will be when with them.

Make friends of God's children, and whether they be brown or yellow, black or white, you will find them far more precious and the association closer and more binding than even that of blood relations out of Christ. They will understand when the members of your own family do not. And then, too, such friendships can never be broken. Death does not separate. Make friends, therefore, of those with whom you can associate not only here but throughout eternity.

Now, the secret of the separated life lies in "the expulsive power of a new affection." I will never forget the day a certain young girl was converted. It was at a Sunday afternoon meeting in Chicago. She just slid down on her knees and sobbed as though her heart would break. No one could console her. Then as she went out her girl friends told her that it would soon pass away.

"No, girls," she responded, "this never will pass away."

And when young men telephoned her and invited her to the theater, without a moment's hesitation she answered, "No." Old things had passed away in a single moment. No longer did she love the pleasures of the world. All things had become new. Christ was now in her heart and she had a new affection. She loved the prayer meetings, loved to sing for her Saviour, loved to do personal work, loved above everything else the house of God. There were no battles, no questions to answer, no problems to solve. When Christ came in His glorious fulness the world went out. There was no room for it. She is now with her Lord, but oh, what a wonderful testimony she left before she went home!

When I was a missionary among the Indians near Alaska, I lived for some time on what we called "hardtack." "Dog biscuit" I suppose would be the name in civilization. Now, it was so hard that only by warming it could I manage to penetrate it with my teeth. Nevertheless I thoroughly enjoyed and relished it.

But there came a day when I returned to civilization and began to eat bread and butter once more. And what do you think? Why, I have never wanted hardtack again. Not once have I pined for the old days and cried, "Oh, for a bit of hardtack once more!" And why? Simple because I've got something better.

Well, you can have the hardtack if you want it; but as for me, I am going to feast on bread and butter. I want the best. And, thank God, when we enter into the spiritual experiences of the new birth and the Holy Ghost, we are fully satisfied; nor do we crave any more for the things of the world. Thus separation becomes easy. It is not hard to deny yourself something that you do not want. Thus, it is "the expulsive power of a new affection." Let Jesus Christ in all His fulness, open your heart to the Holy Spirit, become God-inhabited, and you will be glad to go without the camp with Him bearing His reproach.

"Since mine eyes were fixed on Jesus  
I've lost sight of all beside,  
So enchanted my spirit's vision  
Looking at the Crucified."

—Oswald J. Smith

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### **UPHOLDING THE FAITH** **Part Three**

With reference to the responsibility of the officials, for the purity and welfare of the Church, we are touching on a very vital point in the operation of the Church.

If the Church is to succeed in upholding the faith, we must have officials who are sound in the faith, who are filled with and obey the Holy Spirit, men of conviction and courage. They must be men who will stand firmly for the Gospel of Christ at all times and under all circumstances, fearless of man, but fearful of God.

If those who lead and direct the work of the Church are unsound and are tossed to and fro, and carried about with every wind of doctrine, the Church will soon lose her identity in the world.

If church officials refuse to fulfill their vows and do not properly uphold the decisions of Conference, the Church will lose her purity. She will lose her members and will fall into disrepute.

Each official made a vow and covenanted to carry out, uphold, and enforce the doctrine of the church as interpreted by the Dunkard Brethren Chruch.

I, as an Elder, made that covenant and am held accountable to the Elders of the District and the Elders of the General Brotherhood. I am held account-

able to teach, respect and enforce the doctrine and practice of the Church, to promote the cause of Christ and maintain the principles of the Gospel.

I, as an Elder, have been authorized to preach the Gospel, baptize and see that the principles of the Church are respected and carried out in the lives of the membership. This is the responsibility that has been placed upon all Elders, each and every one.

Ministers and deacons are elected upon their promise to respect and enforce the doctrine and practice of the Church and all the methods by which the Church seeks to fulfill its mission in the world.

When the official board works in harmony with the principles as interpreted by the General Brotherhood there will be unity, there will be power, there will be growth, and there will be a spiritual Church. When they do not, the Church is destined to go down. That is one of God's rules. Man did not make the rule. He can not remove it.

When the Children of Israel had God fearing leaders they prospered and God fought their battles. When their leaders were not God fearing they were the losers.

In ages past, when the watchmen failed in their duties the blood of any who perished were required at the watchman's hand. We are our brother's keeper.

If we, as officials in the Church and as God's ministers to the people fail in our duty to keep the Church pure, and if we fellowship and tolerate sin, shall not the responsibility for the souls that go astray and are lost be upon us? This is serious.

Are we faithful to our vows? Are we striving to help each other to be faithful? Does the Church, over which the Holy Ghost has made us overseers, reveal to the world that we are teaching, respecting, and enforcing the doctrine and principles of the Church?

All that is necessary to destroy the harmony and spirituality of the Church and let Satan get the upperhand is for the officials to ignore their sacred duties. A united, conscientious official board is most apt to have a spiritually healthy growing Church. That is one of the blessings of God for obeying His Word.

If we expect God to bless the Church, if we expect to maintain our integrity as Christian people and command respect of intelligent people we must UPHOLD the faith of the Gospel.

We must preach the whole Gospel in its primitive purity, we must disclaim all allegiance to the world, we must cast from us the lust of the flesh, the lust of the eyes, and the pride of life.

Unless we do this, our profession is in vain.

—To Be Continued.  
—Bro. Paul R. Myers

## THE IDENTITY AND THE PERSONALITY OF CHRIST

### PART TWO

If we are to know Christ at all, that He is from everlasting to everlasting, Creator of all things and co-existent with God, it was necessary that He reveal Himself graciously to mankind. That is exactly what Jesus did, and He is a revelation from God. Hence we do know through His Word, of His identity and personality.

Although "No man hath seen God at any time," John 1:18, yet great men such as Nicodemus confessed that Jesus must have come from God, "...For no man can do these miracles that thou doest, except God be with him."

No man, neither before nor since, has lived a life of sinless perfection. The prophets of old had described His coming into the world in minutest detail—His miraculous conception and virgin birth, the place He was to be born, the slaughter of children by Herod, the place of His residence at Nazareth, His manner of living and teaching, His betrayal by a friend, the thirty pieces of silver, the piercing of His hands and His feet and His substitutionary death. All these and many other details prophesied were literally fulfilled.

Jesus astonished the people by His authority in teaching, and His Works. He healed all manner of sickness instantly, cleansed lepers, opened the eyes of the blind, restored the dead unto life, walked on the waters of Galilee, and stilled the wind and waves by His command. He showed His power in feeding multitudes with a few loaves and fishes. He showed His authority in cleansing the temple and His supernatural wisdom and foreknowledge of what men would say and do.

Yet for all this, he permitted men to nail Him to the cross, that old rugged cross. There He died for the sins of the world, for all who will hear and obey Him. He arose from the tomb that was closed with a very great stone and sealed and guarded by the power of Rome. Yes, He arose from the dead, and appeared to His disciples during a period of forty days, and at another time to a group of more than five hundred. He gave His final orders and ascended to Heaven in sight of His followers. It was then and there that two men appeared in white, and predicted His return (second coming) in like manner as they had seen Him go into Heaven.

No human being could have left so great impression on the human race, or have given the words of faultless wisdom and authority as Jesus did.

He left the riches of Heaven, took upon Himself humanity, "...Was made a little lower than the angels for the suffering of death, crowned with glory

and honour; that He by the grace of God should taste death for every man.” Heb. 2:9. Yes, He came from a far country to the earth to receive for Himself a kingdom and to return. “Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” Heb. 2:14. “So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:28. Thus only the God—man could reveal God to man and redeem man to God.

If you and I, or any man spurn the revelation of God in denying the virgin birth, the deity and substitutionary atonement, we are hopelessly and helplessly lost, without God and without hope in this world, and we shall fall into the hands of a living God, at the Judgment of the Great White Throne of Almighty God. “For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.” Heb. 10: 30,31.

The terrible sin of unbelief is driving the world back into paganism, and the savagery of the battlefield, and sending souls to eternal ruin.

Jesus confirmed the writings of Moses, the prophets and the Psalms. Lk. 24:44. He affirmed the book of Genesis, and the record of a personal devil the serpent. He declared He saw him as lightening fall from heaven, Lk. 10:18. Jesus revealed that hell was prepared for the devil and his angels. He told what will happen beyond the grave, in the destiny of the rich man and Lazarus. He told the Scribes and Pharisees they were in danger of the damnation of hell. He often warned against the danger of hell fire in His teaching. On the other hand He declared that, “God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

As the first man Adam yielded to Satan the serpent and rebelled against God, he lost his life and all his estate, so Jesus the Christ, the last Adam, resisted every temptation of Satan, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. 2:8. Jesus said, “For I do always those things that please him,” John 8:29. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom. 5:19.

Jesus not only lived a perfect life for us, He died a vicarious death for all. God made Him unto us, “Wisdom, and righteousness and sanctification, and redemption.”

“As we have borne the image of the earthly (Adam), we shall also bear the

image of the heavenly (Christ)." I Cor. 15:49. "For our conversation (Inheritance) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20,21. Do we know now what His likeness is? See I Jn. 3:2. Thus the Christ, the great Prophet from God, came down from Heaven, to redeem man. Then He went back. He ascended to the right hand of the Majesty on high as our advocate.

How often must He plead with His nail-pierced hands for the shortcomings of His saints? He left His words of spirit and life here. He said, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Jno. 12:48.

The apostle says: "Let the word of Christ dwell in you richly." Not one of His words needed to be corrected or revised, for He spoke as never man spoke. He said, "Heaven and earth shall pass away, but my word shall not pass away." Also, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

We have reason to believe the end of the world is nigh at hand, will soon be here, when Jesus will come again, to bring forth the bodies of His saints, and to pour out His wrath upon His enemies, and make this earth, as an Eden, for one thousand years, as it was in the beginning.

Jesus was the original Creator with the Father and the Holy Spirit. Jno. 1:2-3 and Gen. 1:2,26. He must overcome all His enemies, restore His saints to the image and likeness of God, and restore nature to an Eden of peace and plenty, under the dominion of God the Father.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15:24-26.

The End---Bro. William Root, Great Bend, Kans.

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Christian character is not an inheritance; each individual must build it for himself.

## FEET WASHING

Our seventh argument to prove that feet washing is an ordinance of the church is drawn from the language of the Apostle Paul concerning certain widows in the church.

In I Timothy 5:10, speaking of a widow, he says: "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." We have quoted the passage in its connections that we may have a better view of it. The first thing we wish to notice is that it presents the subject of feet washing to the widow just as the Savior presented it to his disciples. The widow was required to wash the saints, not the feet of any person outside of the church. "If she have washed the saints' feet"—like the Savior commanded his disciples to wash one another's feet. In both cases it is confined to believers only.

Here are three different modes of feet washing presented to our minds:

First. The Ancient custom which we find in the case of Abraham and Joseph, and others, where they got the water that persons might wash their own feet. This was done as a part of the entertainment of travelers, but they washed their own feet.

Second. The feet washing which some of our opponents contend for. They say that it is a family ordinance; that it should be practiced in the private family, and upon the feet of believers only, when they come to lodge or stay all night. This is a mixture of the ancient custom with the command of Jesus.

Third. The feet washing our Savior practiced when the disciples were assembled together not to tarry for the night or to be entertained as travelers, for they did not stay over-night in the place where feet washing was instituted.

We now have the three modes of feet washing before our minds, and the question is, how shall that widow whom Paul has required to wash the saints' feet do in this matter? Which one of these modes shall she follow so as to be infallibly safe? We decide at once she must wash feet just like the Savior has shown us in his command and example. Then we know she will be right. Let her meet with the disciples, like Jesus did; then let her engage with them in washing one another's feet, as he commanded. Then we are sure she is going by divine authority. She need not follow either of the other modes, for neither of them was ever commanded of God.

If Timothy was now living, with that letter which he received from the apostle Paul in his possession, and would start in search of such a widow, one

that had washed the saints' feet, should he come to some of the great cities of our day, like Brooklyn or Indianapolis, and call together all the learned ministers of their great churches; he asks them if they have any such widows as Paul describes, who have washed the saints' feet; Timothy shows them the letter written with Paul's own hand, asking them if they have not got one such widow in all their churches; they answer that they have none, for they don't think feet washing is essential to salvation or membership in the church. They tell Timothy that it was only an ancient custom and they set it aside, and they tell him that they are as near right as anybody, and their widows believe like they do about that matter; but Timothy tells them that Paul does not say I shall search for those who think they are right (they would be easily found); neither does he say I shall search for those who set aside all they think is not essential. But Paul says in this letter what kind of widow must be taken into the number, and no man has a right to change it. Timothy tells them the church had such widows in the apostles' day, and asks them if there is not a church on earth now like the church was then. They tell him there is a people called German Baptists or Brethren, who are very particular to observe everything that Christ and his apostles commanded; the main difference between them and us is, they will not change to keep up with the times as we do; they will not change from anything they find in the gospel; they keep up all the old practices the church had eighteen hundred years ago, such as feet washing, the holy kiss, the feast of charity, etc., but we don't think these things are necessary now. But Timothy tells them when this letter was written by the apostle Paul the church had such widows then, and if it had not changed it would have them now. This illustration gives the truth concerning the widow and the command of feet washing. But if Timothy would come into our Brotherhood he could find many such widows as those described in the apostle's letter, for with us the gospel has not changed.

Another point to prove that the feet washing required of the widow was not the ancient custom, is that Paul separates it from and speaks of it as a different thing from lodging strangers, when he says: "If she have lodged strangers, if she have washed the saints' feet." Thus making it one thing to lodge strangers, and another thing to wash the saints' feet. The ancient custom which had long been practiced was to get the water and let the stranger wash his own feet. But the duty of washing the saints' feet Paul separates from that, for he does not require the widow to wash the strangers' feet, but to lodge them and wash the saints' feet; not even to get the water for the strangers to wash their own feet, which she must have done to follow the ancient custom. While the duty of lodging strangers is a religious one, it is not a religious ceremony or ordinance. But washing the saints' feet is a religious

ordinance, because it is observed only among the saints, among religious people, washing one another's feet. It is in that respect like any other ordinance which belongs only to the believer.

To this argument which we have drawn from Paul's language concerning the widow washing the saints' feet, our opponents reply that because the feet washing is here mentioned with the private duties of the widow, and not with the church ordinances, it proves that the feet washing is no more than a private duty. This argument of our opponents would be of force against us if the apostle was here giving the two classes of good works separately; if he was giving the public ordinances in one class and the private or individual duties in another, and then place feet washing in the class of private duties, it would be evidence on that point. But as the apostle was not giving these two classes separately, we can see no force in that as an argument. The issue between us on this point is this: They say because feet washing is here mentioned in connection with private duties, that proves it also to be a private duty. We admit that it is mentioned with duties which belong to the family, but we deny that being evidence to prove it a private duty, for public and private duties are frequently mentioned in connection with each other. Now, if we can show this to be true, then the oft repeated objection is fairly answered. In II Timothy 6:5, Paul says: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Here we have two private duties, "Watch thou in all things, endure afflictions," connected with two public duties, "do the work of an evangelist, make full proof of thy ministry." From this scripture we see the position is not quite true when they assume that public and private duties are not spoken of in connection with each other.

Again, in Titus 1:8, Paul says, speaking of bishops: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he has been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers."

Here we have exhorting and preaching sound doctrine, which are public duties spoken of in connection with a number of private duties, and one of them is hospitality, the very duty mentioned in connection with washing the saints' feet. Now if hospitality may be mentioned with exhorting and preaching, may it not also be mentioned with feet washing without making it a private duty anymore than the others?

These scriptures show that our opponents are wrong when they take the position that public duties are not mentioned in connection with private ones. But the passage in question is enough to settle that matter against them. When the apostle says, "If she have diligently followed every good work," surely

that includes all duties, both public and private. As Paul says to the Ephesians, "We are created in Christ Jesus unto good works."

Our eight argument is drawn from the fact that the feet washing instituted by our Savior differs from all the other feet washing spoken of in sacred and profane history.

This argument contains the substance of all the others which we have offered. But it needs to be presented in a separate form because it is an important argument in the case before us. For if the feet washing of our Savior differs from the ancient custom then it is not the same thing. But if it is like it and performed in the same way, then it is the same thing; and if we can show that it is performed in a different way and commanded to a different people, and performed under different circumstances, and for a different purpose, then we prove it to be a different institution, peculiar to the people for whom it was instituted.

The first point of difference which we notice is it was commanded to the disciples of Christ only, while the ancient custom belonged to the world without any regard to character or faith. This belongs to a peculiar people, the servants of Christ, and thus separates them from the world, like the other ordinances, making a distinction between those who serve God and those who serve him not.

The second point of difference is that the disciples were commanded to wash one another's feet, while the ancient custom was for persons to wash their own feet or for the servant to wash his master's feet. This is for the disciples when assembled together to engage in washing one another's feet as the Savior had given the example, a practice as new to the world as the religion of him who commanded it.

The third point of difference we notice is the circumstances. Christ and the disciples were assembled at a certain feast or supper, not to lodge for the night, for they left the place shortly after the supper was over. It was an assembly, a feet washing and a supper at a place where there was no person entertaining them for the night.

The fourth point of difference is that the feet washing of our Savior is given to the disciples as representing a cleansing in which wicked persons, like Judas, had no part, a cleansing only to the eleven righteous disciples, which shows the design of feet washing represents to them a spiritual and not a literal cleansing, while the ancient custom was for the purpose of cleansing their feet from the dirt contracted during the journey of the day. It was merely a literal cleansing, and Judas could have been cleansed by it as well as anyone else.

We contend that these points of difference between the feet washing of

our Savior and the ancient custom is conclusive evidence that they are not the same thing, and that Christ in giving the command and example for feet washing instituted something that differed as much from the customs that preceded it as baptism or the communion differed from the customs which preceded them. Baptism or bathing in water was a custom as ancient as feet washing. Yet Christ made Christian baptism a different thing from the ancient custom of bathing by appointing it to be observed by believers in his church for a spiritual purpose. This notion of setting aside the feet washing of the Savior because there was an ancient custom similar to it in some respects, is a dangerous method of reasoning. Upon the same principle we might set aside baptism, as some have done, because the ancient custom of bathing was like it in some respects. And we may set the communion aside, because the ancient custom of eating and drinking bread and wine was similar in some respects. And so we might set the whole gospel system aside, for every part of it is in some respects similar to that which existed before it. But when we find anything given by the command and example of Christ for the benefit and practice of believers only, we may rely upon it as a gospel institution established by divine authority, notwithstanding there may have been something similar in existence before it.

—Doctrine of the Brethren Defended by R. H. Miller

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### THE DAY OF THE LORD

When the scriptures speak about the day of the Lord, they usually refer to wrath, judgment and vengeance being poured out on wickedness.

Joel 1:15, "Alas for the Day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

Joel 2:1, "Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

In Joel 2:30 and 31 it gives us some description of what is going to occur just prior to the great and terrible day of the Lord. "And I will shew wonders in the heavens and in the earth, blood, fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Also in Joel 3:14,15, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining"

In Malachi 4:5, "Behold, I will send you Elijah the prophet before the

coming of the great and dreadful day of the Lord." In Revelation 6:15-17, "and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?"

In Matt. 24:15-19 it speaks of a great tribulation period, then in verse 29, "Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Two scriptures warn us that evil men shall wax worse and worse, wickedness shall increase, lawlessness shall abound, the love of many shall wax cold. We are seeing these things being fulfilled before our eyes, hence the day of the Lord is fast approaching.

The question may arise, what about the Christian? Must he also experience the wrath of God? Thank the Lord that he has not left us in darkness concerning this matter.

In I Thess. 1:10 we are admonished to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

I Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

In Heb. 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Enoch was a type of the church or the Bride of Christ. He walked with God and God took him. So shall it be with the saints, the church of Jesus Christ, those who have been born again, made new creatures in Christ Jesus, and are walking with the Lord. These will be the ones who will be caught up or translated when the event takes place in I Thess. 4:13-18. Here Paul speaks about the dead in Christ coming forth and the living believers being changed. This event is going to take place in a moment, in the twinkling of an eye. The Bible is clear on this, that the Christian will not need to experience the wrath of God. This event of being caught up or being translated could be anytime. That's why we need to be ready. The catching up and the Day of the Lord are two distinct events. The saints are listening for the shout from heaven, and the voice of the archangel, and the trump of God.

Luke 21:34-36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so

that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

—Lloyd Martin in the Watchword Messenger

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### **JUDGMENT IS COMING! The Fence God Built Around Hell!**

We hear people say if God is love, how can He send anyone to Hell? God doesn't send anyone to Hell—you go to Hell of your own free will. You are a free moral agent.

God has built a great fence around Hell of the very best material that could be had. As you know, most fences have three strands of wire, but the fence God has built has four strands, so there is no way to get through. You must climb over the top.

The first strand of God's fence is love, It was love for a lost world that made Him leave Heaven's glory. The next strand is mercy. Yes, it was wonderful mercy that God showed when the world was so bitter against Him that He died the death of the Cross that we might be forgiven of our sins. The next strand is longsuffering. Surely as we see people going on in their sins today and still given chance after chance to repent and be saved, we behold the sufferings of a gracious God. The top strand is His own precious blood. Could God do any more than He has done?

If you choose to climb over this great fence and go to Hell, He has done all He could do. Well, you may say if God can do anything, He can make me go to Heaven, but our God is not a God of force; He is a God of love. Love does not force and drive—love leads and woos and pleads, and if you will not be loved into Heaven, He will not force you. He has given His all to save you from Hell, and if you do go to Hell, it is no sign that God does not love you, for He loves you just as much if you go to Hell as He does if you do not.

There is nothing that can separate us from the love of God—(Rom. 8:38, 39). A true mother loves her child just as much if it hates her and goes to the very worst as she does if it doesn't. There is nothing that can change a mother's love and God has likened a mother's love to the love of God. It cannot be broken.

The fence God has built around Hell cannot be broken. You must go over the top and the awful part of it is that on the other side of the great fence is

a bottomless pit. You can never get out. Hell is a terrible place. God has fixed a great gulf between it and Heaven so those that go there can never come back (Luke 16:26). In the name of Jesus, don't climb over the fence of God, but turn and give Him your heart. Repent of your sins.

He has said, "In the day that you seek Me with your whole heart I will be found of you," and there is no other way. You must be born again. Ask God for Christ's sake to blot out your sins and to make you His own dear child.

Right now it may be that you have stepped up on the strand of love and the strand of mercy and have one foot now at this very moment on the strand of longsuffering, just ready to cross the strand of blood, but don't. Come back while you can. You may say, "I have cheated God out of my life. What is the use now?" Don't cheat Him out of your Soul, for your Soul is bought with a price and it is not your own. Give it back to its owner and receive everlasting life.

—Selected from The Evangelist

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## GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!

—The Christian Witness

## KIND WORDS

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much.

They help one's own good nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more fiercely.

Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, undind feelings. —Unknown

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### DAILY DEVOTIONS

For October 1970

Angels

Memory Verse, Mark 13:27, "And then shall he send his angels, and shall gather together his elect from

the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Thurs. 1 — Mark 13:1-37

Fri. 2 — Luke 1:1-25

Sat. 3 — Luke 1:26-56

Memory Verse, Luke 2:13,14, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

- Sun. 4 — Luke 2:1-20
- Mon. 5 — Luke 9:1-26
- Tues. 6 — Luke 12:1-21
- Wed. 7 — Luke 15:1-32
- Thurs. 8 — Luke 16:19-31
- Fri. 9 — Luke 20:19-47
- Sat. 10 — Luke 22:39-71

Memory Verse, Luke 12:8, "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

- Sun. 11 — Luke 24:1-24
- Mon. 12 — John 1:35-51
- Tues. 13 — John 5:1-16
- Wed. 14 — John 12:20-50
- Thurs. 15 — John 20:1-23
- Fri. 16 — Acts 5:12-42
- Sat. 17 — Acts 7:29-60

Memory Verse, Luke 15:10, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

- Sun. 18 — Acts. 8:26-40
- Mon. 19 — Acts 10:1-23
- Tues. 20 — Acts 11:1-18

- Wed. 21 — Acts 12:1-25
- Thurs. 22 — Acts 23:1-24
- Fri. 23 — Acts. 27:1-26
- Sat. 24 — Rom. 8:25-39

Memory Verse, Acts 27:23, "For there stood by me this night the angel of God, whose I am, and whom I serve."

- Sun. 25 — I Cor. 4:1-21
- Mon. 26 — I Cor. 6:1-20
- Tues. 27 — I Cor. 11:1-16
- Wed. 28 — II Cor. 11:1-15
- Thurs. 29 — Gal. 1:1-24
- Fri. 30 — Gal. 3:1-29
- Sat. 31 — Gal. 4:1-31

### SUNDAY SCHOOL LESSONS FOR 1970 ADULT LESSONS

- Oct. 4 — A Prayer to be Delivered from Wicked Men. Psa. 56 & 57
- Oct. 11 — There is a Reward for the Righteous. Psa. 58 & 59
- Oct. 18 — The Righteous Abideth Forever. Psa. 60 & 61
- Oct. 25 — God Renders to Every Man According to His Work. Psa. 62

### PRIMARY LESSONS

- Oct. 4 — God Is With Thee. Joshua 1:1-9
- Oct. 11 — A Heap of Stones. Josh. 3:14-17; Josh. 4:1-9

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

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## DAY BY DAY

I heard a voice at evening softly say:

"Bear not thy yesterday into tomorrow,  
Nor load this week with last week's load of sorrow;  
Lift all thy burdens as they come, nor try  
To weight the present with the by and by.  
One step and then another, take thy way—

Live day by day.

"Live day by day.

Though the autumn leaves are withering round thy way,

Walk in the sunshine. It is all for thee.

Push straight ahead as long as thou canst see.

Dread not the winter where thou mayst go;

But when it comes, be thankful for the snow.

Onward and upward. Look and smile and pray—

Live day by day.

"Live day by day.

Why are thou bending toward the backward way?

One summit and another thou shall mount.

Why stop at every round the space to count

The past mistakes if thou must still remember?

Watch not the ashes of the dying ember.

Kindle thy hope. Put all thy fears away—

Live day by day."

## TRYING THE SPIRITS

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world," I John 4:1-3.

It appears that this epistle was written both to warn of and to correct certain errors that had already crept into the early church. If this was true of the early church, it would appear that we "Upon whom the ends of the world are come," should have a great interest and concern that we be not in error. We believe that Satan is working with all his power to confuse, seduce and draw away from the truth those who would love and serve the Lord. The Apostle warns us that we should not believe all teachers who boast of the Spirit, but rather that we should try the spirits.

A great number of denominations and teachings are in the world today. Satan has been very busy sowing discord. The Word tells us that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived," and so it has been. Now, we see great efforts in behalf of bringing together these various denominations in order to establish a power base that can bring about legislation favorable to their desires. This demands compromise and in such a time it is always the conservative element which does the compromising. The road to compromise is strewn with casualties who, because of their broad-mindedness, have but little remaining principle.

How, then, are we to "try" or test these spirits? How are we to "Know the spirit of truth, and the spirit of error"? Our text tells us that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Some do not believe in the incarnation, which from the Latin literally means "in the flesh," but as a doctrine refers to Christ as being both divine and human. Many believe that Jesus lived on earth but will not accept Him as being incarnate. Many will accept Him as being the Son of man, but not the Son of God. Some accept Him as being crucified, but not resurrected.

Perhaps we could more quickly test the spirits were we to ask a few questions. Will these spirits accept the atoning blood of Christ? Do they accept Christ as being sinless? Do they believe that He died on the cross, that He was resurrected, and that He is coming again? If not, we know that they are false teachers and seducers; we know they are of the spirit of error. We read that the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, 2 Tim. 4:3. Only recently, we have read of a poll taken among the Protestant clergy in Chicago of whom eight-seven percent didn't believe in a literal Hell; sixty-two percent didn't believe in the virgin birth; eighty-one percent didn't believe in bodily resurrection and seventy-five percent didn't believe in the blood atonement. Try the spirits!

Another way by which we may try the spirits is by the Holy Spirit. If we accept Christ, if we are born again, the Holy Spirit dwells in our hearts. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. "Greater is he that is in you than he that is in the world," I John 4:4. Paul speaks in 2 Cor. 11:13-15 of ". . . false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

We can try the spirits by their relationship to the world, I John 4:5. Toward what does their conversation turn? Toward the things of the Spirit or toward the things of the world? It isn't too difficult to tell where men's interests are. Whom do they have influence with, worldly people or godly people?

Finally, we can test the spirits by the attitude of people toward the commandments found in God's Word. I John 4:6 says, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." We are living in a day of rebellion and disorder both on the secular level and on the spiritual level, both in the world and in the church. Men do not want to be restrained at all but want only to do whatever their heart desires. But the Word says, "And he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us," I John 3:24. God is not going to make any special revelations that are contrary to His Word and His commandments. May we be watchful and careful in all things, desiring only to do that which is pleasing unto God.

". . . Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

## UTOPIA

Preliminaries, preludes, and interludes are a wasted time; therefore I shall come right to the point. There will never be a utopia here on this earth. In the struggle to achieve one there have been as many ideas as men and as many plans as colleges and universities. Should world leadership ever finally agree to travel to their utopia, they will have forgotten the only Way, the direction the needle of the compass never points—up. Or if he should try another tower of Babel or maybe some distant outer planet, it will also come to a miserable end. Utopia? “In my Father’s house are many mansions; if it were not so, I would have told you” (John 14:2). There will be no more violence, sorrow, sweat, or tears where there is joy and sweet peace forever, where love abounds and the story never grows old—Utopia—the only one.

Ah, but the heart of man is foolish. He pleads for recognition of himself, his church, his college (in this brave new world), the result is that he must then study to show himself approved unto man. So he appoints for himself and his church a committee on “Peace and Social Concern,” and in his college sets the students to studying Plato, Socrates, Aristotle, Sir Thomas More, Emerson, Wells, and a host of others, for you see the utopia of man must be sought for; we must all be one, a world government, a world church, a world community in which we can all live happily ever after. Jesus says to His followers, “I came not to send peace, but a sword. . . . For I came to set a man at variance. . . . And a man’s foes shall be they of his own household )Matthew 10:34-36).

One race, one creed? Heaven on earth? Utopia? Threescore years and ten, suffering, by the sweat of his face.

Ah, but we have a message, we have been the quiet people of the land long enough; the world needs us in politics, nuclear bans, civil rights marches. What would the world do without us? (Genesis 11:4). We can give fresh blood to this world community, the world church. We have talents, we have knowledge, we have money, we have everything. Yes, we have become so worldly-wise that we have rejected the choice way of God, the foolishness of preach-

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ing, the offence of the cross of Jesus Christ, the bridge to the true and only Utopia, the reality of heaven for the holy and righteous blood-bought saints of God. Bridge building? Praise God, it is already built, the reconciliation of man to God by Jesus who bridged the gap to Utopia, the only one that will ever be known.

Natural man continues on looking for his earthly utopia, unable to sit in the heavenlies with Christ Jesus (I Corinthians 2:6) nor ever think the high and lifted up thoughts of his Creator, for he is yet a natural man. See I Corinthians 2:14; Isaiah 55:8,9.

The true believer in Gospel salvation continues on like Abraham, a stranger to the world, a sojourner, a pilgrim who looks for a heavenly Utopia, a city wherein dwelleth righteousness, whose builder and maker is God.

Today, too many have fallen into the social-gospel troop of the anti-Christ, self-transformation, self-transcendence, an effort to remove or transform man's environment, his institutions, and even his own erring nature.

This is modernism, as old as the devil himself, as antique as sin.

Too many see only the hills around their own small Jerusalem, stript of trees and vegetation, or the desert which needs plowing and watering; poverty and hatred. Ho, that these could be a garden. But these are the fruits of a depraved nature—natural man. Outside of the seed of the Word of God which through the Holy Spirit of God gives a New Birth to fallen man, one will never see beyond the barren hills and thus try to transform with human remedies and plans (of committees) an environment that has not changed since Adam.

This is only true and sure evidence that you, too, dear reader, are a natural man without the Holy Spirit of God if you are involved in worldly committees of world betterment.

On this side of the River of Life, the only utopia will be an inner peace that passes all understanding, in man's heart, brought about by an obedient life to God's Word. This is possible after being resurrected from the death that sin brought on us all when Adam sinned. See Genesis 3; I Peter 1:3.

"There is...no condemnation to them...who walk not after the flesh, but after the Spirit" (Romans 8:1). This is the only utopia on this side of glory; It is spiritual, it is an inward peace the world or any church committee on "Peace and Social Concerns" cannot and will never give nor bring about. It is an inward utopia, but outwardly a sword, for Jesus came not to bring peace, but a sword.

To the Christian an outer utopia will never be reached before Jesus comes, "for if the world hated me, they shall also hate you."

Let us not be carnal, seeking an outward, materialistic, humanistic utopia lest Christ shall have died in vain for such as this.

## UPHOLDING THE FAITH

### Part Four

In the past years it is a matter of record of many churches that one of the causes contributing to the drifting away from the doctrine of the Church and the drifting towards apostacy was due to the lack of, and failure in adhering to the Policy of the Church.

Aware of this condition, those who formulated the rules governing the Dunkard Brethren Church, which all officials vowed to uphold, teach, and enforce, embodied in them an added safeguard which they felt would prevent repetition of the deplorable experiences of the world overtaking the church in the past.

The wisdom of this procedure has already been proven. Congregations where the officials were and are true to their vows and are performing their duties wisely and faithfully have kept their membership in the doctrine and practices of the Church with little difficulty.

Do not misinterpret my thought. I do not mean to infer that harsh means should be used to compel members to obey the Church and the Scriptures. This is altogether in error.

You cannot enforce righteousness on any individual. Jesus never forced His teachings upon His followers. He did give us some definite examples that should be an example for us and to govern our action in this matter.

When the word enforce is used in the Church, the meaning is to put "into execution" the doctrine and practice of the Church. Simply stated it is to see that all members, and to help all members do the things that they promised when they made their vow and were received into Church membership.

It is the solemn duty of the officials to teach and explain to all applicants the doctrine and practice of the Church so that they know what will be expected of them when they become members of the Church.

This is done before being baptized. Then they are asked, "Are you willing to conform to the teachings on these subjects as understood by the Church?" Those who make these vows are then baptized into Christ and the Church.

As long as members live faithful to their promise to the Church, peace and harmony prevails. It is the duty of the officials to visit and counsel those that err, grow cold, or fail to fulfill their covenant, to aid in every way possible to hold them to the Church.

Whenever the Church tolerates the inroads of the world and the Accom-

panying sin, the whole body will soon become contaminated and apostate, and the Church will become powerless over her own membership and in bringing the lost into the fold.

Christ said, "Ye must be born again." "Except a man be born again he cannot see the kingdom of God." These are just a few of the demands Christ and God makes of us, if we are to be saved.

If we expect to see or enter the kingdom of God we must comply with the Scriptures and be born of the water and of the Spirit. Jesus did not force baptism upon anyone. He simply made manifest what must be done by all who desire to come into His kingdom.

This is the position the Church must take. We do not force baptism on any one. The true Church of Christ insists that all who desire to come into the Church must comply with this unchangeable law given by Christ.

In John 13, we have the record of the feet washing service instituted by Christ in the upper room. One of His disciples raised an objection, "Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, 'If I have his feet washed, but He did tell him that if he did not comply Peter would have no part with Him.'

Jesus did not compel Peter to have his feet washed. He did not have to submit. But when Peter heard the consequences if he did not submit Peter gladly and wholeheartedly yielded.

This is the rule of action for the Church to take. We do not compel people to come into the Church. We do not compel them to be baptized but once they become members, then the Church expects her members to follow the teaching of the Word as understood by the Dunkard Brethren Church. It becomes the grave responsibility of the official board to put into execution the rules and order of the Church.

Those who are not willing to be governed by the authority of the Church need to be labored with in love, in forbearing and in every possible way to cause the individual to see the needs of his soul. If they persist in not hearing the Church, they automatically cut themselves off from the body.

All officials need to be loyal to the Church, to Christ, to the Word, to District and Conference decisions. Ours is a grave responsibility.

In light of present day conditions in Christendom each official should seriously and prayerfully consider his work in the Church and that all will have to give an account of their stewardship.

—To Be Continued

—Bro. Paul R. Myers, Greentown, Ohio

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The man who casts his lot with the "crowd," usually casts his lot where God is not.

## SOUTH FULTON

Sermon by Bro. David Skiles  
**PRAYER**

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much," James 5:16.

I trust we have all made many confessions to God. Here James tells us to confess to one another so that we can be healed. It is often very hard for us to say to our brother or sister, "I confess my fault, I am wrong."

We are to pray one for another. So often our prayer effort is directed to God for ourselves. Effectual prayer must be fervent. Prayer has a meaning and a power. Do we think of it as such when we pray? Prayer is the "Rising flame and the breath of God in man." Unless our prayer is that way, it is in vain when we approach the Throne of Grace.

I wonder if there is communication with God when we pray? Is it something we feel or is prayer something we think we ought to do, just a duty? We should pray for those around us, especially interceding for the lost. How fervent are our prayers to God for others?

How much time do we spend in prayer? I know it is not the length of prayer, but the strength of it that counts. Are we as fervent as we ought to be for those who are weak discouraged and sick? Are we doing what we should? Effectual prayer does much good!

We sometimes feel our prayers are not answered. It may be because we do not spend enough time at the Throne of Grace and Power. God does not tire of us coming long and often. He lends a listening, sympathetic heart. He has an ear to hear, how precious and wonderful! In these days it is hard to find a sympathetic ear, for everyone is too busy to listen. But to Him there is music in a groan and beauty in a tear.

Romans 8:26, ". . .The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Sometimes it is difficult to pray. Somedon't feel at ease praying in public, but God takes notice if it is only a groan or a tear. A prayerless life is a powerless life.

We put forth effort as a church but do we personally back it with the power of effectual prayer? Prayers will not be lost to the ear of God if uttered by

a righteous man. Without holiness no man shall see the Lord. No wonder! Prayers are parched and dry when they come from a cold and indifferent heart.

I believe when we can't go any farther, God takes over but first we must live a righteous life and not turn to God only as a last resort. How foolish to wait till all has failed before taking it to the Lord. Lord help our infirmities. The Spirit makes intercession for us according to the will of God. No wonder the disciples said, "Teach us to pray." We need to be taught to pray that there might be more power in our petitions.

In Nehemiah 1:1-11, we have an account of the mournful prayer of Nehemiah. He inquired about his brethren who were left of the captivity. When he learned only a few were left and that they were in great affliction and reproach, he wept and fasted for certain days, and prayed a devout prayer. How it must have grieved his heart to learn that his brethren were in such great affliction.

Do we have enough love to inquire of brethren in persecution? It is so important to weep and mourn, to pray and fast. How long has it been since fervent prayers and tears were offered in behalf of a brother's burden? Nehemiah gives us a wonderful example, "I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned." Neh. 1:5,6. Do we weep and mourn because the church is in affliction? Our prayers ought to be more fervent for the church.

As Nehemiah prayed he confessed the sins of the children of Israel. What would our prayer be if we made no confession? In the Lord's prayer there is confession. If we feel we are so good we need no repentance our prayer is vain. Babylon's walls were broken and burned because they did not walk with God. America used to be a powerful Christian nation, but it is falling because of our sins and the sins of our forefathers. What is left for us to do? We can't go back and change the past. We can confess our sins and those of our forefathers as Nehemiah did and ask God for mercy and pardon. Don't forget fasting. What has happened to it? We spend more time feasting than fasting. There are times for rejoicing and feasting but also a time to forget temporal things and to fast and pray.

Nehemiah's prayer was one of courage. It took courage for the faithful to acknowledge their sins and come back again to rebuild the temple and wall.

Nehemiah was in the king's palace but he was willing to leave its comforts and exalted position to go to Jerusalem to live for God. It took courage to live a Godly life and to work strenuously in rebuilding the walls of the holy city. In our Christian life we had better not ask God's will for us unless we are willing to follow it. The Lord does not call us into anything unless He sees that we are capable of doing it.

The Bible says we are to continue in prayer and watch in the same with thanksgiving. I wonder if sometimes we don't give up too soon? God opens and closes doors. Are we willing to wait as He closes one door until He opens another?

The Psalmist has said, "Turn us again, O God, and cause thy face to shine; and we shall be saved." Psa. 80:3. Turn us again. Sometimes we go in the wrong direction and God has to turn us to repentance. Are we willing to have God turn us? O, that we might search our hearts and take courage to follow when God turns us, for until we are turned we will not receive His blessings. Sometimes the days seem dark and dreary. Then we need His blessings and His face to shine on us.

Let us praise God for answered prayer. Let us come under the will of God, seek His face, and walk in holiness. Remember the importance of prayer, the breath of God in us. —Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

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### HE TOOK MY WHIPPING FOR ME

The great Baptist preacher, A. C. Dixon, who was born in the mountains of Virginia, relates the following: Years ago there was a certain school in this section which no teacher could handle. The boys were so rough that the teachers resigned.

A young, grey-eyed teacher applied, and the old director scanned him, then said, "Young fellow, do you know what you are asking for? An awful beatin'! Every teacher we have had for years has had to take it."

He replied, "I'll risk it."

Finally, he appeared for duty. One big fellow, Tom, whispered, "I won't need any help. I can lick him myself!"

The teacher said, "Good morning boys! We have come to conduct school, but I confess I do not know how unless you help me. Suppose we have a few rules. You tell me and I will write them on the blackboard."

One fellow yelled, "No stealing!" Another yelled, "On time." Finally ten rules appeared.

"Now," said the teacher, "a law is no good unless there is a penalty attached. What shall we do with the one who breaks them?"

"Beat him across the back ten times without his coat on."

"That is pretty severe, boys. Are you ready to stand by it?" Another yell, and the teacher said, "School comes to order!"

In a day or so, "Big Tom" found his dinner was stolen. Upon inquiry the thief was located—a little hungry fellow, about ten. The next morning the teacher announced, "We have found the thief and he must be punished according to your rule—ten stripes across the back! Jim, come up here!"

The little fellow, trembling, came up slowly with a big coat fastened up to the neck and pleaded, "Teacher, you can lick me as hard as you like, but please don't make me take my coat off."

"Take that coat off: you helped to make the rules."

"Oh teacher, don't make me!" He began to unbutton, and what did the teacher behold! Lo, the lad had no shirt on, but strings for braces over his little bony body.

"How can I whip this child," thought he. "But I must do something if I keep this school." Everything was quiet as death. "How come you have to be without a shirt, Jim?"

He replied, "My father died and mother is very poor. I have only one shirt to my name, and she is washing that today, and I wore my brother's big coat to keep warm."

The teacher with rod in hand hesitated. Just then "Big Tom" jumped to his feet and said, "Teacher, if you don't object, I will take Jim's licking for him."

"Very well, there is a certain law that one can become a substitute for another. Are you all agreed?"

Off came Tom's coat, and after five hard strokes the rod broke! The teacher bowed his head in his hand, and thought, "How can I finish this awful task?"

Then he heard the entire school sobbing, and what did he see? Little Jim had reached up and caught Tom with both arms around his neck. "Tom, I am awful sorry I stole your dinner, but I was awful hungry. Tom, I'll love you forever."

Sinner friend, you have broken every rule and deserve eternal punishment! But Jesus Christ took your scourging for you, died in your stead, and now offers to clothe you with His garments of salvation. Will you not fall at His feet and tell Him you will love and follow Him forever? "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

—Selected by Bro. Lester M. Flora

## THE UNFADING LIGHT

Did you ever stop to realize the vital importance of light in the world and its utter necessity to human life? Just think of what would happen if all the light in every spot on earth should go out! And what if all light should go out for only a few minutes? Can you begin to picture the chaos, tragedy, and frenzy taking place? It is very certain that, without light, mankind could not exist very long. With the light of the sun and artificial light gone out, the human race, as well as all animal life and growing things, would most certainly perish. We live and have our being in this world because of the light which is in it. The world began with light as God said: "Let there be light!" There is no life without it.

Think of the trouble and discomfort you have in your own home at night when a fuse is blown and your house is in utter darkness! You cannot see anything—your viewpoint is dimmed—you grope about blindly. You finally manage to light an old lamp or candle. Then the blessed light appears. Despite the fact that your lights may be off for only a few minutes you are placed in a most troublesome and inconvenient position. But suppose all light in the world went out! Suppose the light of the sun should not appear for a few days. The picture of confusion and tragedy would be terrible to behold.

But, greater than the sun's light and artificial light we use, the light from Zion's Hill is far more important to mankind. And the Light that keeps our spiritual lives alive is none other than Jesus Christ. He said: I am the light of the world." He is just that! He is our Sun of Righteousness, our bright and morning Star. He is all these and more. Without Him we live in the darkness and confusion of sin and paganism. He is not only the Light, but He is also Heavenly Sunshine lighting up a new day in the consecrated life sanctified to His plan and program for the truly redeemed. Light is life itself and the power that gives discernment of the safe pathway through life on earth.

The dictionary gives several definitions of the word "light." It says, among other things, that light is the opposite of darkness. Light is an emanation from a light-giving body. It is the power of perception by vision. It is a mental or spiritual illumination or enlightenment, or is its source. Light is a radiance and the medium also through which other light is admitted. We walk in the Light of the World by walking daily with Jesus. His light keeps us from stumbling

along on the uncharted, uneven, rocky, broad road that leads to final destruction of our souls. There is life in His Light! He is the author of the eternal Light that is never dimmed—never deficient—is unfailing. His Light not only guides our feet, but also lights up the way far ahead. Having His light in and with us we can say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path." The Word of God not only lights up the place where we stand day after day, but also allows us to look down the corridor of time and follow the safe road clearly and without any detours.

The Bible, God's unimpeachable Word, over and over warns of darkness. One definition of the word "dark" is that it is a "state of destitution." Another says, "It is not receiving, reflecting, or transmitting light." There we have it! If we are not walking in the true Light of the world—Jesus Christ—we are in a state of spiritual destitution. But when we move over into the Light of Christ, we immediately change our course. We bask in the blessed radiance of God's blessings through Jesus Christ. And we will truly reflect His Light in our countenances, our lives, and our actions. We also become transmitters of this marvelous Light. We become witnesses for Him and want others to join us as we walk in the safety and joys of the light of the World!

Someone said that light is but a shadow of God. How wonderful! And to walk in His shadow is to have Him in us, with us, and about us. There is a saying that little children instinctively will always turn towards a light. Oh, that we grown-ups, all of us, would become as little children and not only keep turned to the Light of Christ but also help others to do it! Evil hates the light. Most crimes and dark lives thrive at night. Light is truth and they are bound by sin because they walk in darkness. The illumination of the Holy Spirit in a life is a revealing and blessed state of living. One Apostle said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up," meaning the Son of God, Christ, the Light that can save a sin cursed, darkened world of war, strife, and troubles.

Without light we know there will be death. Why will ye die? Sin brings death to the soul. There is no need of spiritual death when there is life in the Light. Everyone can receive this Light so necessary to life eternal. It is not simply a privilege, but a vital necessity if one would escape eternal damnation told of in the Bible for those who reject Christ as Lord and Saviour. How do we obtain this Light? Can it be turned into our lives like switching on a light or lighting a lamp or candle? Is it so simple? Yes; follow Him and all is Light. As Christians it is our bounden duty to be transmitters of this glorious Light to those who grope in darkness. Let us be busier about our Father's business, for one day "the night cometh when no man can work."

—Selected from Christian Monitor

## HELP EXCEEDING FINDABLE

Someone translated the first verse of the forty-sixth Psalm thus, "God is our refuge and strength, a help exceeding findable." Today, beyond the Psalmist's understanding, the world has in our Lord Jesus Christ a help exceeding findable.

That men need help is so evident today that few would deny it. A generation ago many would have doubted it. They believed that man in his own strength was moving steadily toward perfection and would reach it in due time if left alone. Two world wars in thirty years dropped a blockbuster on that conception.

And the blockbuster which blasted the conception of a human escalator to paradise out of the human mind joined up with other things to play havoc with our American thinking and conduct. Whether plunged or brought gradually into it, we are now in a period of immense confusion.

In Christ, and in Him alone, is to be found sufficient help in this confusion, and in Him that help is exceeding findable. In Him is to be found the truth men need. In the confused thinking of today, even some moral leaders hold that whatever one believes is true, is for him true. Not so our Lord. He said, "I am . . . the truth." He declared that those who followed Him should know the truth, and that the truth should make them free. There is a standard of truth that is not of men, but of God. That standard will not be changed by human tinkering. That truth which is Christ is the plumb line of human conduct and character for today and all days.

In Christ is to be found the fellowship men need. The human heart craves fellowship and cannot be happy without it. Fellowship of man with man must always be marked by imperfections on both sides. Fellowship with Christ is perfect from His side. Because in Him there is no fault, fellowship with Christ is both inspiring and directive. His faultless manhood is a constant challenge, and the Deity which enfolds that manhood makes every touch of His fellowship directive toward the noblest in being and conduct.

In our Saviour is to be found complete redemption. Man is not as good as he rates himself. In God's sight, "There is none righteous, no not one: . . . all have sinned." Man needs to be "spiritually shaken apart and spiritually put together again," to be made a new creature in Christ.

This spiritual regeneration, however, is only the beginning of the individual's experience of Christ's redemption. The redemptive process is to continue

until the redeemed are presented before the Father without "spot, or wrinkle, or any such thing." God's people are to be completely freed from the power and the penalty of sin.

This complete redemption of the Lord's people, according to the revealed panorama of the ages, is gloriously to affect the whole creation. Can Paul's words, "Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21) mean anything less than that?

This help which is to be found in Christ is not only adequate to meet the needs of any man for time and eternity, it is also "exceeding findable." It is accessible through an act even a child can perform. Jesus said, "He that believeth on the Son hath everlasting life" (John 3:36). Paul said to the distressed Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." That all the blessings included in the salvation provided by Christ are available to any man through the simple act of believing on God's Son is one of the most amazing features of the heavenly Father's gracious plans.

And if we find it easy to have faith in men—and we do—can anyone think it is difficult to believe in Christ? If there is anything that makes it difficult for us to believe on Christ, it must be the utterly compelling reason why we should. He is the Supreme Figure of the centuries.

Not only is access to the help which is in Christ easy and within the reach of all, the constant functioning of that help has been made easy and certain by the nature the Creator has given us. We have capacities to receive and use the help offered to us in Christ. Brought into proper relationship to Him, these capacities perform their function as naturally as the capacities of the seed when placed in right relations to soil and sun.

Surely there is, indeed, in our Lord exceeding findable the help the people of the world so sorely need, the help without which life must continue to be filled with confusion, uncertainty, and dread.

—W. Everett Henry

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Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are His, and not only yours. Make His path yours by following His steps, and do in your place what you think Christ would have done if He had been there.

## YOUR LIFE IS GOING ON RECORD

Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. The Apostle Paul writes in 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

These verses should remind people that someday they will meet their words and their deeds and they will have to answer for them and give account of them. Just how the Lord keeps record, the Bible does not reveal but it will be an accurate record and it will be final.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12,15. God is a great God —omniscient, knowing all things; omnipotent, unlimited in power; omnipresent, present everywhere. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:12,13.

If, then, the Lord is going to judge so very close as even to the thoughts man has and the attitude of the heart, He surely is not going to overlook many other things such as the following. ". . . Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3,4. The Bible sets forth the conditions that shall be in the last days in 2 Tim. 3:1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false

accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor: 5:10. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. 32,33.

God knows our thoughts afar off. We are as an open book before Him. "Come, see a man, which told me all things that ever I did. . ." John 4:29. To have one's name written in the book of life we must accept the invitation of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. All men have sinned before God in one way or another and all men need a Saviour. Jesus invites everyone to come unto Him and be saved from his sins. Whom He forgives He accepts as His child and if a child, then he is a son and therefore an heir of God. To keep our names secure in the Book of Life the Lord says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

In Matt. 26:41, Jesus says, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." The Apostle Paul writes to the Corinthian believers in 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." We must "Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: Whom resist stedfast in the faith. . ." 1 Pet. 5:8,9. We must be overcomers, ". . .The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

This is the day of grace, the time to set our house in order to be ready for the reckoning of the Judgment Day. This mortal body will soon return to dust or if we witness His appearing it will be transformed to an immortal body as the Scriptures teach. How carefully we should guard our thoughts, words, and actions! "Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear. . ." Isa. 59:1. If there is any stain on our heart let us go to Jesus to have it washed and forgiven that we may be clothed in white to be ready to enter that glorious heaven above on that great and notable day. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27.

—Sel. by Sister Rebecca Beck, Archbold, Ohio.

## THE SEPARATE LIFE

### PART ONE

Why is it seemingly difficult for professing Christians to live a separate life from the world and this world system? Jesus prayed for His disciples and us, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jno. 17:15. The beloved Apostle John admonished the Church, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." I Jno. 2:15-17.

We are not living in a period of the world when all professed Christian saints of Christ will go all the way with the admonition of John, as given here in this text. One may say, brother, we have read and heard I Jno. 2:15-17 expounded upon many times, it is old doctrine. Why do you not give us something new? Have you, dear reader, abstained from all the following evils? Have you separated from your company, card players, gamblers, whoremongerers, drunkards, the lewd, hippies, murderers, thieves, arsonists, yes, and those who follow the ungodly fashions of the world? Have you separated yourself from every description of violence which is manifest in the world? You may ask, "Do you think any of our Dunkard Brethren or Sisters would engage in such things?" We would surely hope not, but would you associate with them and be in their company?

The Bible teaches separation from the world. Separation from that whole political, commercial and ecclesiastical system, that is trying to make itself happy without God. You may say Christians in America today cannot live separate from the commercial system of our Government today. We say we can separate ourselves from everything which is manifestly evil in our Government and which tends to destroy our moral and Christian liberty and that which would destroy our soul. God will provide a way, the Bible is our guide and standard.

The average person works today for this life only; he lives and prepares for this life only. The aims and ambitions of the average unsaved person seem to center around the brief time he spends in this mortal life. He works with desire to acquire property to make a name for himself, and to satisfy his physical appetites.

A certain scientist was asked the question, "Do you believe in a future life beyond the grave?" His answer was, "To tell the truth, I've been so occupied with making myself happy in this life, that I have not even had time to think about a future life." Such is the philosophy of this world-system, from which the child of God is to separate.

Truly, things are waxing worse and worse in our day, before our eyes. The world in general is living as did old Sodom. Jesus has pronounced woe on all such. The Apostle also wrote in 2 Peter 2:6-9, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. . . ."

For lack of separation from the world, we see a "falling away" from our former avowed faith, "The faith once delivered unto the saints." We see luke-warmness on the part of many. The Scriptures are clear on this teaching, one doesn't need a college degree to understand them. The whole tenor of the Bible, from beginning to end, indicates that the people of God are to be separate from the pride, vanity and extravagance of this world-system. We are not only to be separated from the world, but dedicated and consecrated and devoted to the service of God.

Let us now consider the Bible background for this subject, and then discuss some of the more practical details. In addition to 1 Jno. 2:15-17, quoted above, the Word of the Lord says, "I am the Lord your God, which have separated you from other people." Lev. 20:24. Rom. 12:1,2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." To conform means to be in harmony with, or to pattern after, in looks or practice, therefore to be not conformed simple means, do not pattern after, or do not be in harmony with this world-system. "Wherefore come out from among them, (unbelievers, who are of the world) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. . ." 2 Cor. 6:17.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God," Jas. 4:4. Just how far can we associate with the world?

We can encourage them to accept the "Faith" of Jesus Christ. ". . . Whatsoever is not of faith is sin." God's Word teaches us our conduct toward and our fellowship with all men. Eph. 5:11,12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things, which are done of them in secret." These Scriptures are strong language, are they not? These are God's words, not ours. Talk about worldly Christians, there is no such thing. A man or woman can be worldly, but then he is not Christian.

It is as expedient to talk about a heavenly devil as to talk about a worldly Christian! "Whosoever therefore will be a friend of the world is the enemy of God" "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away." See 2 Tim. 3:1-5. Did Paul here advise Timothy to accept and go along with that "form of godliness"? Did he advise him to be a good mixer among those who are carried away with the pleasures of this world-system, or those prominent in the world society? No, he did not! Did Paul advise his hearers to play ball with the apostates of the day? No, he said, "from such turn away."

People today seem to have the idea that Christians must mingle with and become like the world, in order to win them and yet when a man falls into a deep pit, no one ever takes the time to rescue him. What a cold hearted world! Everyone is truly a friend of himself. Do you believe God's physical laws of separation? For example, when a quart of milk begins to sour, do you mix it with a quart of sweet milk, so that both will be good? No! You set it aside until it becomes altogether sour. You separate the bad from the good. God wants no imitation, no compromise, no white-wash, no change of His Word. A man has a sore arm, or a sore leg. Gangrene sets in. What does the doctor do? Many times he cuts it off! He separates the bad from the good. God has always been a God of separation. He separated light from darkness, good from evil, sheep from goats, wheat from tares, the wise from the foolish, and He expects a Christian to be separated from this world-system. In our baptismal covenant we promise God, on our knees that "We renounce the devil and all the sinful pleasures and practices of this world." Have we been keeping our promise? Please note the word "practices." Just how binding is this?

But one says, "How can I enjoy life and have a good time if I follow this old-fashioned view of separation?" Listen my friend, you don't know what joy really is until you have dedicated your life completely to the service of God. There is a deep satisfaction and joy that comes from knowing your sins are forgiven and you are a child of God. "Touch not the unclean thing and I will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:

**18. You are now abiding in the perfect will of God.**

One may say, everybody is doing these things. By that they mean of course that the majority of people are smoking, dancing, bowling, boating, watching T. V., movies, and many other sins too numerous to mention. The most tragic statement in the Bible is found in Matt. 7:13,14, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Bible says many (literally the majority, by their fruits) will follow the broad way that leads to destruction. The majority of men and women are in danger of dying and going to spend eternity in hell fire, and if you, my friend, follow the crowd you'll go there too. The bible teaching concerning the Christian in his relation to the world is that of separation.

Let us now consider some practical applications concerning the Christian separation. The Bible teaching against worldliness involves more than things we have mentioned above, more than dressing like the world and enjoying the entertainments of the world. We note strife, and worry. These are worldly attitudes. The worldly unsaved person worries when difficulties come his way. One who is sensitive and easily offended is worldly in attitude.

To Be Continued                   —Bro. Wm. Root, 1612 Morphy St., Great Bend, Ka.

**NEWS ITEMS****Ridge, W. Va.**

The Ridge Congregation had a one week revival beginning August 2 with Bro. Paul Reed of Riner, Va. as the evangelist, with a Lovefeast on August 8.

The attendance was good with some coming from Ohio, Pa., and Md.

We thank those who came and took part in these services and invite all back again.

—Sister Irene Harris, Cor.

=★=★=★=★=★=★=★=

If God sends thee a cross, take it willingly and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross is the crown.

**OBITUARY****BLANCH V. SMOOTZ**

Daughter of Taylor and Anna Rebecca Ratruck Harris was born February 25, 1899, and passed away September 24, 1970, at the age of 71, following several years of failing health. She was the widow of Elmer J. Smootz.

Sister Smootz leaves to mourn her departure a daughter, Mrs. Cletis Kauffman, Harrisonburg, Va., with whom she resided; two sons, Virgil, Harrisonburg; Russel, Antioch; two brothers, Gilbert and Floyd Harris, Antioch; nine grandchildren and two great-grandchildren. A granddaughter preceded her in death.

Funeral services were conducted by Brethren Melvin Roesch, Virgil Leatherman and Roscoe Reed at the Ridge Dunkard Brethren Church. Interment in the Knabley Cemetery.

—Sister Irene Harris, Cor.

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**OBITUARY****MARY KENDALL**

Daughter of Peter and Mary (Caylor) Lorenz was born in Howard County, Indiana, August 28, 1884. She departed this life September 16, 1970, at the Tipton County Memorial Hospital at the age of 86 years and 19 days.

She was baptized into the Church of the Brethren, March 30, 1897, and later became a charter member of the Dunkard Brethren Church at Plevna, Indiana. As long as health permitted, she was an active and faithful member. She had never missed a Communion service at her home church.

On January 30, 1909, she was united in marriage to Earl M. Kendall, who survives. She had lived all her life in Howard County.

Surviving with the husband are one daughter, Mrs. William H. (Annabelle) Myers, Greentown; one granddaughter; a brother, George Lorenz, Greentown, R.R.2, and a sister, Mrs. Katie Hormel, Kokomo, Indiana. She also leaves a host of relatives and friends.

Not now, but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And there, sometime, we'll understand.

We'll catch the broken threads again,  
And finish what we here began;  
Heaven will the mysteries explain,  
And then, ah, then, we'll understand.

We'll know why clouds instead of sun  
Were over many a cherished plan;  
Why song has ceased when scarce begun;  
'Tis there, sometime, we'll understand.

God knows the way, He holds the key,  
He guides us with unerring hand;  
Sometime with tearless eyes we'll see;  
Yes, there, up there, we'll understand.

Then trust in God through all thy days;  
Fear not! for He doth hold thy hand;  
Though dark thy way, still sing and praise:  
Some time, some time, we'll understand.

Funeral services were conducted at the Plevna Church by Elder Harley Rush, assisted by Elder Walter Bird. Burial was in the Mast Cemetery.

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### THE ANSWER WILL COME

The time may be delayed, the manner unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire, poured out to God, will ever be lost, but, in His own time and way, will be wafted back again in clouds of mercy and fall in showers of blessings on you and on those for whom you pray.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptual in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy,  
and more perfect through faith and obedience.

---

## "MY CUP RUNNETH OVER"

There is always something over,  
When we trust our gracious Lord;  
Every cup He fills o'erfloweth,  
His great rivers all are broad.  
Nothing narrow, nothing stinted,  
Ever issues from His store;  
To His own He gives full measure,  
Running over, evermore.

There is always something over,  
When we, from the Father's hand,  
Take our portion with thanksgiving,  
Praising for the path He planned.  
Satisfaction, full and deepening,  
Fills the soul, and lights the eye,  
When the heart has trusted Jesus  
All its need to satisfy.

There is always something over,  
When we tell of all His love;  
Unplumbed depths still lie beneath us,  
Unscaled heights rise far above:  
Human lips can never utter  
All His wondrous tenderness,  
We can only praise and wonder,  
And His name forever bless. —Margaret E. Barber

## SOWING AND REAPING

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7,8.

The times of sowing and reaping are seasons we enjoy. How we appreciate Spring, when the earth takes on newness of life! After a long hard Winter we enjoy sowing seeds, and cultivating and watching the crops grow. Yet our interest is not fulfilled until the harvest time comes at which time our labours are rewarded. As we prepare to sow the seed, we obtain good seed, and we are careful that we sow it properly that we may have the best possible harvest. As we sow, we sow liberally for some of the seed may not germinate, the birds may eat some, and some may fall where there are clods. The Bible says, "He which soweth sparingly shall reap also sparingly . . ." 2 Cor. 9:6.

The writer of the text tells us that whatsoever a man soweth, that shall he also reap. If we plant corn, we don't expect to reap wheat from it, nor do we expect to gather cabbages if we plant potatoes. As we sow we hope to reap thirty, sixty, or an hundredfold. Accordingly, as we sow in the spiritual sense, so shall we reap in the day of rewards. This is the seed time here; the harvest is to be gathered together over there. We look forward to the time of harvest in which our interest and efforts are rewarded.

The text also tells us that if we sow to the flesh, we shall of the flesh reap corruption. According to Hosea 8:7, those who sow the wind shall reap the whirlwind. Those who spend their lives in carnality and the sensual pleasures of life with never a thought or concern for their fellow man or for the honor and glory of God shall, according to the text, reap corruption. Let us not be deceived in this for we cannot deceive God. Those who live thus shall be gathered with the tares.

It is true that adverse weather conditions or other circumstances may cause a diminished harvest in the natural sense of harvesting. But God has said in His Word that as long as the earth stands there shall be seedtime and harvest. As the crop comes to maturity and ready for harvesting, no effort is spared that it might be gathered in promptly. Men work from early until late that it might be gathered into the granaries before a storm comes and spoils it and some of it is lost.

When Jesus was here on earth He said, "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." John 4:35,36.

Dear reader, we are made to feel that the time of harvest may soon be over. We feel that the prophecies of God's Word are rapidly being fulfilled. We believe that our Lord and Saviour shall soon return. Are we ready?

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."



### SOUTH FULTON

Sermon by Bro. George Replogle  
WAIT AND MURMUR NOT

Too often we do not wait on the Lord. When the enemy was behind the Israelites and the sea before them, they murmured to Moses and wished themselves back in Egypt. But the Lord had made preparation for this event by causing Pharaoh to let the people go. God told Moses to take them through the sea. But Pharaoh changed his mind and pursued the Israelites, to take them captive again.

Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." Ex. 14:13.

I wonder if we are like the Israelites? We look at conditions about us instead of trusting God to care for us. Then how often we murmur and complain! Should we not lay aside those things that are distracting that we might love and serve God and His Son above all else? This we will do if our mind is rooted and settled because of our confidence in Him.

We should ask ourselves, "What does the Church mean to me? I would like to refresh our minds about the One who paid the price for the Church at a time when spiritual life was at a low ebb. People would not hear His Word and God in His mercy sent the Redeemer—His Beloved Son, without sin or guile. There is only one Intercessor. No man has ever been known to be able to take away sins. Only the blood of Jesus can cleanse and wash away sin.

The Bible points out that we have a Mediator. We have evidence He fulfilled His mission here on earth and then went back to the Father. While Stephen was being stoned he saw the Heavens opened and the Son of man sitting on the right hand of God. Despite his physical suffering he called upon

the Lord not to lay "this sin to their charge." There was nothing more precious and comforting than when he saw his Saviour. Yes, there is only one Intercessor and according to the Scripture there will never be another.

In the Old Testament the Scripture tells of the rebellion of the Israelites against God and Moses. God sent fiery serpents and many people were bitten and died. Then God sent a remedy when the people repented. He told Moses to make a fiery serpent and put it on a pole. When any person was bitten, he could look on the serpent and be healed.

The same is true of the Church today. Those who believe and look up to Christ shall have eternal life. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life." John 3:14,15.

Only Jesus Christ is able to bring salvation and forgive sins. He has the only gospel that will ever be delivered to the children of men. If you and I do not apply the remedy we will not be saved to enter that wonderful place God has provided. He does not bring salvation in a complicated way. It does not take much education to understand salvation, but it does take a contrite heart. Common men, some of whom were fishermen, with open and contrite hearts went about preaching and speaking of God's love. I believe they held forth one body, one spirit, one Lord, one faith, one baptism. I am glad God tells us we can't serve two masters at one time. How exact God is! He is the same yesterday, today and forever.

In the wilderness Satan tried in many ways to tempt Christ, but He made no compromise whatever, ". . . It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve. Luke 4:8. If we expect to enter that beautiful place it will be because we are determined to know no one except Christ and Him crucified. John 6:35 says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Do you believe that?

God put into man's mortal body a living soul with Christ its only source of strength. All that we shall ever need He will supply. Unlike the store of food

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for our natural body, we have an endless supply of unsearchable riches. We are negligent in taking hold of all this spiritual nourishment. We can drink of natural water and thirst again, but not when we partake of the spiritual. When we love Him with all our soul, all our mind and all our strength we won't want to return to the beggarly elements of the world. We will look forward with hope that we may be like Him when this life is over.

Jesus spoke some harsh things to people. Many were offended and turned back. He asked His disciples, "Will ye also go away?" Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Suppose that God requires us to get rid of something. Would we be like those who were offended? If we don't allow God to eradicate that which displeases Him, we are just as bad as those who reject Him. We can have no reservations in our hearts. I don't mean we have to be perfect, but if we have a doubt in our heart, God will not hear us. David said, "If I regard iniquity in my heart God will not hear me." Psa. 66:18.

While we are in the flesh, we sin, but not willfully. We have One to whom we may confess our sins and who is willing to forgive them. Where would we go if we had not this privilege?

The Bible says there is no other foundation than is already laid. Then why do so many think they can obey part, omit things they do not wish to do, and still be a Christian? If our names are not in the Lambs Book of Life, we can in no wise enter in. God will deliver the righteous because He said so.

Let us accept this only source of strength and deliverance. May it be our desire, our aim, our determination, to spend eternity with Him.

—Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.



## NOT WORTH TROUBLING ABOUT

"Why didn't you tell her she was taking more than her share of the room and encroaching on your rights?" someone asked a young girl who was merrily describing a woman who had taken a seat beside her in a crowded railway car, and crammed into the small space a bird cage, a basket of apples, and bundles numerous and varied.

"It wasn't worth while to trouble about it; we had such a little way to go together," was the reply.

What a motto that would be for a Christian's life journey! So many little annoyances are not worth noticing, so many small unkindnesses even may be passed by silently, because we have only "such a little way to go together."

## UPHOLDING THE FAITH

### PART 5

On this subject, in part four, I attempted on the basis of the Holy Writ to briefly give a resume of what God requires of the officials of the Church.

Based on the Word, in this article I want to give some scriptures and thoughts of what is required of the laity in upholding the FAITH OF THE GOSPEL.

I felt pressed in the Spirit to write these few articles, seeing the modern trend to depart from the faith once delivered unto the saints.

Five times we are admonished in the Scriptures to greet one another with an holy kiss. In other organizations where this ordinance was one time observed, it no longer is. The laity as well as the officials should never abandon the salutation of the holy kiss.

We teach and believe in the anointing. It is a privilege and a blessing when we are ill to be anointed with oil in the name of the Lord. Perhaps we do not call for the anointing as we should. Anointing is a part of the faith that we should uphold.

Each member, officials and laity, were given instructions at the time of their coming into the Church or into office. Nonconformity perhaps causes the officials of each congregation more concern than any other phase of our faith. Here the laity can be of great help to the official board.

Each has promised not to take part in games, plays, performances, and unions that are manifestly evil or sinful. Each has promised not to have television, not to wear hats (sisters), ties (brethren), rings, bracelets, wrist watches, etc., by either sex. All have promised not to follow the foolish fashions of the world.

If each individual member would be cautious not to violate their promise and covenant made when baptized into the Church and would uphold the faith, as believed and taught by the Dunkard Brethren, our Church would be much stronger today both spiritually and numerically.

I wish to quote from "Instructions For Applicants," page five, Item 8, "That it be the duty of the official body of the Church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges."

I APPEAL TO EACH MEMBER OF THE LAITY TO COOPERATE FULLY

WITH YOUR OFFICIAL BOARD in these matters: that we might all labor together in UPHOLDING THE FAITH, that we might please God our maker and Christ our Saviour, that we might hold fast that which we have, and that we might uphold the Faith until Jesus comes.

Dear brother and sister of the laity; refrain from narcotics, tobacco, theaters, dance halls, and all worldly places of amusements. Each who uses that which is unclean or frequents these places weakens the total strength of the congregation. The Word gives us sound instructions pertaining to such matters. It is simply written in easily understood language. KEEP THYSELF PURE.

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the Church. I earnestly pray that each member will take it upon himself or herself to do all in his or her power to faithfully live, uphold, and contend for the faith once delivered to the saints.

May each lay member stand solidly on the principles of the Church. May each one, with tears, pray for each official as they carry a great responsibility before God and man.

May each member, officials and laity, labor together with HIM for the strengthening and building up of the Kingdom of God here on earth while we have time and opportunity.

I know from experience and from the experiences of others that many a time an Elder's pillow is wet with tears during the midnight hour because one of the laity has drifted away from the flock.

We are living in the HIPPY AGE. But let none of us be a hippy. Let us show to the world we are in the world, but not of it. Let us work together as one in Christ Jesus.

I have a few more words for the benefit of the laity. We, as officials, thank each and every one of you who are loyal to the Church. We are thankful to each one who is faithfully in his or her pew at each appointed service. We are thankful for the encouragement you give us from time to time and for the prayers offered in our every behalf.

The Church would not function too well, if there were no officials. Neither would it function well if there were no laity.

Thank God for each. May we work together in union, love, peace, and faith, believing and striving to uphold THE FAITH until the Lord calls us home.

—Bro. Paul R. Myers, Box 117, Greentown, Ohio



Any pleasure that takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to our soul.

## REAP A HARVEST

How slow we are to do the deeds required to reap a harvest in Heaven. When here on earth we have a harvest of wheat or corn we are so anxious to get started for fear it will rain and the crop will be ruined, for it means a lot to us. But the harvest we as Christians are working for should mean a lot more to us. It is a home in Heaven and it will last throughout eternity.

We read in the sacred Bible, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Yes, we deceive our families and our friends but let us remember, dear ones, we can't deceive God. We must sow the seed of the kingdom, following all His commandments, having our lamps burning bright, and watching and waiting for that call to come to join the saints above. Our dear Lord does not look on the outside. He looks on the heart, so let us keep it pure. Works of the flesh are strife and jealousy and such. If you sow to the flesh you will reap corruption. But if you sow to the spirit you will reap life ever-lasting.

What a wonderful place this old world would be if all the people who profess to be children of God would sow the seed to reap a spiritual harvest. Then we could all dwell at last, when life on earth is past in that home so bright and fair. I am sure it will be well worth all we suffer here below. The world reads us each day. Are we living free from sin? We know no sin can enter in that home Christ has gone to prepare, but if we refuse the Lord and don't accept Him we will hear the words, "I never knew you, depart from me...." Does Jesus abide each moment in your soul? Is your heart right with God? Have you been washed in the crimson flood?

Let us strive each day a little harder to do His will and follow all the ordinances and commandments He has laid down for His children to obey. We read that many are called but few are chosen. Let us as members of the beloved Church so live that when we have finished our labour here and our race is run we can have that blessed assurance of entering that beautiful home that He has prepared for His chosen ones. Let us no longer stand idle but heed the call. Let us go to work for Jesus, one and all. Fields are white and the harvest is ready; take up your sickle and speed away. Let us go into the field and gather in the grain, laboring for the Lord. Oh, the time is flying and so many lost souls are dying! Jesus needs your help to tell others of His love so they too will be ready when He comes His chosen ones to own.

I often wonder what each one of us would do if we knew when the sun went down this would be our last sunset and tomorrow we would meet our

dear Lord. What would you do? I know I would want to go to the lost and try to help them see what a wonderful Saviour I have. I would throw out the life-line and see if a sinner I could save. Soon the chance for me to help some one would be over. Dear ones, let us awake and work while we still have time for the harvest is nearly ended. How many souls have you won for the Master?

Heaven holds all to me,  
Brighter its glory will be;  
Joy without measure  
Will be my treasure,  
Heaven holds all to me.

—Sister E. M. Alltus



## IMPORTUNITY IN PRAYER

The word, "importunate" is defined as meaning urgent in request or demand. Shall we not measure the urgency of our requests by the intensity of and the frequency of their presentation? Our prayers should surely be the desires of our hearts and not only the words of our mouths.

This word, "importunity," is found only in our Bibles in one of the parables of our Lord, Luke 11:5-8: "And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

He further teaches us to ask, seek, and knock, assuring us that our Father, knowing that we need bread, will not give us stones. Now, brethren, if some of us should feel we have gotten stones in our life experience, they did not come to us in answer to prayer.

Our Lord taught in a similar parable in Luke 18 that we ought always to pray and not to faint. In the parable of the importunate widow, the unjust judge said "I will avenge her, lest by her continual coming she weary me." Our Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Several questions immediately arise: What is the purpose of any prayer? Why do the saints not always get what they pray for; and how shall they know for what to pray?

All true prayers, whether audible or silent, whether public or secret, should come from the heart. A part of each prayer should be adoration and worship, but the intercessory part of one's prayer must have a purpose. Why does not our loving Father give to us, His children, just what He knows we need without our asking? One purpose in having men pray most assuredly must be to have them recognize the source of the answer to their prayers. We find no record in the Bible of anyone's receiving an answer to his prayers and then proclaiming that he was lucky or fortunate, but rather that he was blessed by God. We as parents know the drawing effect of our children's requests. God is recognized by His children as the Giver of all good. While He sends rain on the just and the unjust, yet the just realize the need of many blessings to live worthy lives pleasing to their God.

While Christ Jesus made all provisions for the forgiveness of sins, yet they are only forgiven to them who ask. The Holy Spirit comes only by invitation to those who have repented and confessed and forsaken their sins. Jesus said, "If thou knewest the gift of God. . . . thou wouldest have asked of him, and he would have given thee living water. . . . springing up into everlasting life." Now we cannot understand Christ to mean that by asking once we should become an artesian well of everlasting life. No, this never-thirsting or never-famishing comes by our continuous asking. How many of us are made to think that one drink will take us to heaven and are satisfied to have such a small part in the plan of God for His children to spread the Gospel?

Unanswered prayers are in no way related to God's plan of our salvation if they come from a contrite heart. However, we as faithful Christians have problems the solution for which we may not be sure what the will of our God is. Then, too, there are others, even they who despitefully use us whom we are to pray for. I suppose if there were more talking to God and less talking to others about those who despitefully use us, things would much sooner be corrected.

Those things which we know to be God's will we are urged to pray for without ceasing. This is opportunity in prayer. God has given to men a free will, and He will not force the will of others, nor even our own, if we have our minds closed to the calling of the Spirit.

Then we as Christians are oftentimes perplexed by the problems of life as to whether it is more in order to pray to know the will of God than to tell God how it shall be. Very outstanding among these for some is the healing of bodily infirmities or sicknesses. I have only recently been made to believe that

where such a weakness interferes with, or prevents, our answering our calling, it should be an open door for persistence in prayer.

I like to be importunate with God, my Friend, to lend me three loaves for the hungry world which is come to me, and in myself I have nothing to set before it. The first loaf is a spirit empowered to quench all the fiery darts of the wicked one; the second loaf, a mind able to rightly divide and present God's Word of truth; the third loaf, a body, healed and strong, a fit place for the indwelling Spirit.

All will agree that if we had more opportunity in our prayer life, we would have more answers to prayer.

—S. H. Brunk



### TEEN COMMANDMENTS

1. Don't let your parents down; they brought you up.
2. Choose your companions with care; you become what they are.
3. Be master of your habits or they will master you.
4. Treasure your time; don't spend it; invest it.
5. Stand for something or you'll fall for anything.
6. Select only a date who would make a good mate.
7. See what you can do for others; not what they can do for you.
8. Guard your thoughts; what you think, you are.
9. Don't fill up on this world's crumbs; feed your soul on the Living Bread.
10. Give your all to Christ; He gave His all for you.

—Faith, Prayer and Tract League



Four things never come back: the sped arrow, the past life, the spoken word, and the neglected opportunity.



Popularity is like the tides of the sea: it rises and falls. The influence of a truly good and great man is like the mountains and the stars; it stands forever.

—N.D. Hillis

## TRAINING FOR HONESTY

John heard there is a city named Trust, in which only certain people can find an abode. No, not just any one is worthy of being a citizen of that city. But why? After making inquiry, John learned that only one road leads to the beautiful city. People often try to reach the metropolis by cutting across the fields for they are not willing to travel on this one road. Such persons find they cannot gain entrance to partake of the happiness that is found within. This only road to the city of Trust is honesty. Only those people who are willing to be honest are worthy of being trusted.

Why did the disciples tell the early church to choose "men of honest report" to help in the work of the congregation? Why did Paul tell the Romans to "provide things honest" and to "walk honestly"? Again, why did Paul tell the Corinthians to "do that which is honest," or, the Thessalonians to "walk honestly," or, the Philippians to think on "whatsoever things are honest"? Why do we need to be honest? In Psalm 31 after David says that he puts his trust in God he craves God's help. This is followed by a committal of his spirit into the hands of God for "thou hast redeemed me, O Lord God of truth." Why is it that David could commit his innermost being to God? Why is it that man throughout the centuries since has been able to do the same? Because God is a God of truth. Can truth and honesty be separated? Can a line of distinction be drawn between them? Because God is a God of truth He desires truth on the part of those who are His children. If we would enter Heaven, we need to be honest for "all liars, shall have their part in the lake which burneth with fire and brimstone." Is not dishonesty a form of lying? Dishonesty is a serious matter.

Since God Himself is truth, and man is made in His image, who do we need to train for honesty? Is not truth inherent in man? No, truth is not an inborn characteristic of man. Man has a depraved nature. Jesus said that "out of the abundance of the heart the mouth speaketh." Through Jeremiah God says that "the heart is deceitful above all things, and desperately wicked." Man, then, left to go according to his nature is not honest; therefore, we need training for honesty. It would be absurd for a man to think of entering the medical field as a life pursuit without first being trained. It is just as ridiculous to expect a person to live honestly without being trained for it.

There are many institutions of learning in which a man can gain his medical training, but where shall people receive their training for honesty? There

are three institutions of learning in which we should find such a training course. The first of these, and the most important is the home. This institution is the most important in training for honesty because the home's force in the life of every individual is derived from the possible early associations and conditionings which so greatly influence later conduct. Psychologists have seen the potency of this early conditioning when they noted that long before a child goes to school his inherent tendencies are buried beneath a superstructure of conditioned reactions. Environment is an important force in life building. The home furnishes the environment for the years in life which are most impressionable. God knew these principles long before modern psychologists entered into their study. Did God command the children of Israel to educate their children in the home for righteous living just because they had no schools or Sunday schools? No, He didn't. The home is the institution for the education of its members to live life at its best. The modern home has failed in its teaching program. Where do our homes stand in the training program for Christian character? Can we be honest and say they are doing their best?

The church is the second place in which training for honesty should be carried on. The church's training program should never supplant that of the home but supplement and enrich it. The church is that institution which should be solely concerned about the spiritual welfare of the people. Can the church train for spiritual living and Christian witnessing and omit honesty?

The third institution in which training for honesty should be carried on is the school. The first schools were religious. One does not need to look far until he can see the great distance the modern school has moved from the Christian principles upon which formal education was founded. Since the public school is not concerned with spiritual living some may wonder why it should be possible to receive training for honesty in the public school system. Schools are very emphatic in launching good citizenship programs. So now comes the question, "Can anyone be a good citizen and be dishonest?"

Whenever we see the need of a training program we have the problem of how we shall accomplish it. This process of training for honesty cannot be carried on by adherence to a rigid set of rules. But there are some principles that hold in the teaching of any moral or spiritual truths. The method decided upon must be lined up parallel with the nature of the individual being taught, and the teacher needs to be on the alert to change the method when it is necessary.

In order for the child to see the need for honesty and to want it as a characteristic, he needs to have help in forming his notion of what is admirable and worthy in character. We need to help the child grow into the knowledge that honesty is one of the moral virtues which lies in the foundation of vital

religion. The child is molded by the moral standard in his home. For the training to be effective, the child should translate the lessons taught into better conduct and stronger character in his daily experience. This he can do best by seeing it lived by those in closest contact with him.

An effective training for honesty makes it a quality which becomes a part of us so that we will not need to try to be honest but we will be so. Honesty pays in great dividends, eternal dividends. Solomon in his God-given wisdom says, "The lip of truth shall be established for ever. Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). Not only do we gain values from being honest but God also is benefited. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:120.)

—Selected from Christian Monitor



## THE SEPARATE LIFE PART 2

In this particular message, we want to discuss two outstanding and many times neglected truths, the Christian separation from worldly dress, and Christian separation from worldly amusements.

Worldly dress—how should a Christian dress? Is there any prescribed way for the child of God to adorn his body? Yes, as to principle; no, as to pattern. The principle is there, but the rule or pattern is not there. The Holy Scriptures give the principle, the Church, in her authority from Christ, gives the rule of government to put into practice the principle. I Cor. 12:28, Matt. 16:19, 18:18.

If we approach the New Testament with the idea that we are going to find the rule (pattern) for Christian dress regulations with the material and the pattern all described, we are bound for disappointment. Our Gospel pattern for dress shows the inward willingness of our heart, by our outward obedience, to be not fashioned like the world in the presentation of our mortal bodies. It is not there except in church government. The Bible lays down great principles on this matter of dress just as it does in many other matters of our Christian life, but will some one give us a clearer, more accurate interpretation of Rom. 12:1,2, than that which we have given you previously?

Let us note some examples of other matters pertaining to Christian living and conduct. The Bible does not specifically say to us by command that we must stop at a STOP sign. Is it wrong, then, for me not to stop at the sign?

Yes! Why? Because I not only might be caught by the police, but because there is a principle which has resulted in the rule, STOP. That principle is found in the Bible which says that we are to obey the higher powers, those that rule over us. They say we shall stop, therefore in obedience to the divine principle in the Bible, I stop. Likewise, God's Word does not specifically tell us what color clothes to wear, or the length of the Sister's dresses, or of what material our clothing is to be made of. The Bible principle is found in God's Word in such language as the following—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9,10. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3,4.

Those are not the words of some fanatical, narrow-minded preacher, Those are God's words. If such are the standards for the Christian women, how much more should they be the standards for the Christian man, who is the head of woman? According to this principle established by the Word of God, the Christian should not wear gold for the sake of adorning the human body. This principle is not obeyed among thousands of professing Christians. You may say, "Can't I keep on waring jewelry and still be a Christian?" You might do well at this point to read and meditate upon John 12:48. This involves another question, "Can you or I be a Christian and willfully disobey the Word of God?" Certainly not, and no person who is painted up like an Easter egg or decorated like a Christmas tree should ever be brazen enough to call himself a Christian.

Let us note some of the items of worldly dress for man, then for woman. In worldly society, men have worn the neck-tie for years. This is a worldly practice, an unnecessary appendage to man's dress, which seemingly does not change throughout the years. It is not worn for protection of the body against either heat or cold. It is simply a non-essential worn for looks only. Its styles or patterns are many; it is a symbol of pride. The Bible says God hates a proud look. Christians should not follow the worldly custom of this adornment. Many men wear only shorts for attire, otherwise nude in summer. This is immodest and tends to vulgarity when in public among both sexes. The Church has authorized, for the brethren, a modest coat with standing collar which is not worn by the men of the world. This is a good distinguisher in presenting man's body in non-conformity to the world.

Now note woman's attire. Dresses that are not long enough to extend well below the knee, tight fitting, thin, low-necked, sleeveless, and expensive in the

extreme, are a disgrace for any Christian woman or girl to wear. Bare arms, bosoms and backs, painted faces, wigs, short hair, all these combined with short-shorts, slacks and jeans, are patterns of the worldly woman of our day. Can any professing Christian woman call them modest apparel? Impossible! Add to all these the wearing of gold and pearls, and what have you? Why must one follow the fashions of the day? What difference if one's modesty seems peculiar to the worldly woman? Wouldn't it be much more righteous to retain your modesty and please God, than to adopt a manner of dress which borders on the immoral and puts you on the broad road which leads to hell and destruction? There is a border line between the Christian and the world which is manifest in dress. The Bible has given the principle, the Church the pattern, why won't all follow it? Heb. 2:1-3.

Now, let us consider the Christian and worldly amusements. First, the movies. When we speak of the movies as being sinful, we hear many professing Christians say, "O, there are some good movies." We might say there is some good food in garbage cans, too. Would any Christian choose to go slopping around in the devil's garbage can of sin looking for joy and satisfaction? Would he find that kind of food satisfying to his appetite? Reader, can you imagine a Christian supporting filthy, immoral and ungodly pictures of murders, thefts, fights, sex, all these which are conceived in the heart of old Satan himself?

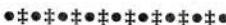
What about television? It was reported some time ago that a survey revealed that in one viewing area, there were ninety-one murders, four burglaries, seven stabbings, two jail-breaks, twenty holdups, two suicides, three kidnappings—all within one week. Eighty-five percent of these programs were broadcast before nine p.m. while children were still watching. Think of it! The average child spends almost thirty hours each week watching that sort of thing!

One says there is no difference between the T.V. and the Radio. You think not? Actually there is a big difference. It's the difference between hearing about a murder and seeing one committed. Again, it's the difference between hearing the voice of a none-tenths naked woman, and that of seeing her body, almost nude, dance before your very eyes on the T.V. set. It's the difference between hearing an advertisement on the radio about beer and whiskey, and that of having some one set up a T.V. bar in your living room and pouring out the stuff before the eyes of your children. We all know there is a difference. If there was no difference, why would the majority of people spend hundreds of dollars to buy a T. V. set if it is no different from the radio they had before?

Thus we might go on and on pointing out the sins of this world system from which the Christian is to separate himself, or herself, but we will have to sum up these articles by enumerating just a few more of the most awful degrading and destructive ones of the human body, which is to be kept a fit temple, for the indwelling of God's Holy Spirit. See I Cor. 3:17.

Another sin would be dancing which is an incubator of hell, hatching out lust, resulting in adultery, fornication, broken homes and broken lives. Tobacco and cigarettes wreck the health of both men and women, too often heedless of the warning of lung cancer and many times leading to certain physical death. Then drinking and gambling are sins which are condemned in Holy Scriptures. Such furnish evidence that would take many articles to even begin to uncover all the pain and misery they produce in this sinful world and which destroy the soul, keeping it from Eternal Bliss. May we all separate ourselves from this entire world system, which takes a full surrender from the works of the devil, and full submission to the will of God.

—The End. Bro. Wm. Root, 1612 Morphy St., Great Bend, Ka.



## GETTING READY TO MOVE!

The owner of the house which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind makes it tremble and totter. The foundation is weak, the windows old and dingy, and much of the roof has blown away. So I am getting ready to move.

I used to dread the thought of moving out of my old house, and yet I knew that sooner or later I would have to do it. I know that everyone has to do it. I dreaded it because I was not sure where I would move to. Like all my neighbors, I never spoke much about the inevitable moving day, but I pondered over it a good deal.

One day I heard about a fine new home that a very dear Friend has gone to prepare for people like me. I began consulting maps of the new place, and reading descriptions of the inhabitants. One who visited it has returned, and from him I learned that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

So I investigated the prospects of my obtaining an inheritance there, in that new place. To my amazement, I found that a beautiful mansion has already been reserved for me, all paid for, and that I could have a certified title to it free—if I would apply for it in time. This wonderful offer has been made possible because the dear Friend of mine who went on ahead is now King of the new land, and He has obtained all this for me. “By His own Blood He entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12). So—although I am ashamed when I think of how many times I have sinned against Him, and yet He loves me and makes me this wonderful offer—I have accepted it at His Hand and I am getting ready to move.

Often I am asked to make some new investments here, but my answer in every case is, “I am getting ready to move.”

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an House not made with hands, eternal in the heavens” (II Cor. 5:1).

The Lord Jesus said: “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

And now may I remind you, my dear neighbors, that you also will soon have to move out of your present houses. The offer in the new land is still open to you, but you must hurry. “Now is the accepted time,” the King says, and tomorrow may be too late. He says it is now offered to you as a free gift—“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). As for me, I have repented of my sins and have received Him as my Lord and Saviour, and am happy—I am getting ready to move.

—Selected from The Evangelist



Never go to any place from where you would be unwilling to be called to your eternal home.



I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

—Stephen Grellet.

**CHILDREN'S PAGE****At Jacob's Well**

When Jesus was traveling from the country of Judea to Galilee, He went through the country of Samaria and stopped at a town called Sychar. Jacob's well was near and Jesus being tired from His journey, sat down on the edge of the well. This well is 100 feet deep and can still be seen today. As Jesus rested, a Samaritan woman came to draw water from the well. Jesus said unto her, "Give me to drink." The Samaritans were a people descended from strangers brought in by the king of Assyria 700 years before, and they had partly accepted the Jew's religion and were looking for the Messiah, but the Jews would have nothing to do with them.

The woman answered Jesus, "Why do you, being a Jew ask a drink of me, because the Jews have no dealings with us?"

"If you had known who asked you for a drink," He said, "you would have asked Him for a drink and He would have given you living water."

"You don't have a bucket and the well is deep," said the woman. "Where do you keep this living water? Are you greater than our father Jacob who gave us this well?"

Jesus answered in words that will live forever, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus had a lesson to teach her and said, "Go, call thy husband and come back."

The woman said, "I have no husband."

"You have spoken the truth," said Jesus. "You have had five husbands, and the one you have now is not your real husbands."

Amazed at His knowledge she replied, "You must be a prophet."

Possibly to change the subject, the woman started talking about the proper place for men to worship—whether Jerusalem or Samaria.

"God is a spirit," Jesus said, "And they that worship him must worship him in spirit and in truth."

In other words, the place doesn't matter; anyone, Jew or Samaritan, can worship God anywhere. What really matters is how we worship God.

Then the woman said something really important: "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things."

Jesus said unto her, "I that speak unto thee am He."

Then the woman left her waterpots and went into the city and said to the

men, "Come, see a man, that told me all things that ever I did: is not this the Christ?"

What a wonderful Saviour Jesus is! He still knows everthing about everybody and wants us to get acquainted with Him—just as He did nearly 2,000 years ago with the Samaritan woman at Jacob's well.

—Bro. Rudy Cover, Sonora, California



### **BIBLICAL REVIVAL**

The word revival is not in the Bible, but the message of the blessed Book is a constant call to revive the faint and bring to life the dead. The Old Testament speaks of revival as a renewing work that God wanted accomplished among His people. See Psalm 85:6; Isaiah 57:15; Habakkuk 3:2.

There are several spurious revival emphases in the Protestant Church program. Revival meetings are often (maybe we could say mostly) used by churches to try to get accomplished what the local church should do in the area of discipline with the leadership taking their responsibility seriously. How often do we hear leaders say that they do have problems in the congregation, but they will wait until the revival meetings are over to see if these things may be cleared in this way. But really, is this not backwards? If they would solve their problems Scripturally, they would have revival before the evangelist got there. Or at least it would be ready when he came.

Then there is this unScriptural idea afloat that it is the extent in which a congregation is involved in revivals that determines their spiritual life and/or mission accomplishments. Revival meetings is the extent of many church mission works.

Now it is true that special meetings of various types do fill a great mission work. It has been a means by which the lost are presented with the claims of the Gospel. But this is not the Biblical pattern of evangelism completely. Some who work in the revival emphasis may be genuinely sincere and doing a good work within the framework of the whole church program. The emphasis here is that it should only be part of the work of the Church to the unsaved. And for a church to become involved in great campaigns that are not teaching the "all things" of the Word so they will be supporting an evangelistic thrust in the world is to compromise with the very spirit of the world.

Another false concept of revival is when people expect to have a new "shot in the arm" at "revival meetin' time" and go on living the same old carnal life between times. This is normal Protestant Christianity. This is no revival at all—it is deception.

It is reported publicly that the great Billy Graham campaigns are followed

by worse lawlessness and immorality in each city. It is also stated that only a very small number of the great hosts of people that were counted as converts actually become members of a church. And besides this we can believe that only a very small number of these members (maybe none in many cases) are actually born-again Christians.

It is because of these abuses that one has to wonder that so many well-meaning people are caught in the modern swing of what is called revival. It is another reason for calling our people back to full Biblicalism.

God's Word calls men to repentance and salvation by faith in the atoning work of Jesus Christ. The first step toward salvation is when one is persuaded that God's Word is God's Word. Nothing can happen of long-lasting value in the individual or church life until God's Word becomes final authority—Word from God. Many people walk sawdust trails and kneel at altars because they are emotionally stirred by some influential speaker at the moment. They are persuaded that the Holy Spirit has spoken to them when His blessed voice may not have been present at all. Bible repentance begins when the Word has been acknowledged for all that it is.

The second step toward salvation is conviction. When God speaks to sinners He brings them under condemnation first. Conviction that is genuine is based on the foundation of persuasion that God has spoken through His Word and condemned them (not emotion from a fluent speaker's power). Conviction by the Holy Ghost is a work within the heart that stirs up the conscience of sin. It makes it appear black and ugly. Sin must become exceedingly sinful. Far too many evangelists do not work from this point of contact. Too many sinners become white-washed instead of being washed white because of the failure of the preacher to get the sinner to see himself as a sinner and under being taken along with the crowd of friends that are joining. They partake of the communion cup with no feeling of oneness with the Lord or the church. "For this cause many are weak and sickly among you (us) and many sleep."

The third step of revival of the dead (spiritually) to life is when he confesses himself a sinner and confesses his sins. His heart bursts forth with confession of the contents that had condemned it. Then he is ready to confess that the blood of Jesus Christ is the remedy for the cleansing of the whole black accursed thing. See Romans 10:9.

The work of regeneration is a combination of unloading the load of sin by confession and faith in God's provision through faith in the blood of Jesus Christ. We can never be saved by smashing old sinful gadgets, but when salvation is sound the individual will spare nothing that would hinder his walk with God. His sorrow for past sin and joy of removal of guilt makes the beggarly elements of the world distasteful.

The experience of repentance is not always the same. There is a wide variety of happenings that folks go through when they become reconciled to God. One thing that is common to us all is that there is some restitution to be made. This is a great help in weaning us from sins. When Zacchaeus expressed his resolve to restore in full lawful measure all that he had taken wrongfully, Jesus said, "This day is salvation come to this house." Zacchaeus also volunteered to give to the poor freely. Restitution follows close in the process of conversion; it places the proof of genuine change in the experience. If there is refusal to follow the leading of the Holy Spirit in this "clean-up" work the conversion experience is incomplete and a failure. The person may go on into church, but true conversion has not taken place.

Another step in conversion is the actual turning around process of practical Christian living. "Old things are passed away; behold, all things are become new" (II Corinthians 5:17). Those old friends (so-called) will be deserted. Instead of following them, there will be a ready testimony of what has happened. Those magazines of all sorts are literally cast into the stove. Bad books are sorted out and go, too. The neckties and trinkets of all sorts go along into the stove. It is not a matter of deciding that some day this will need to happen; it is a matter of doing these things literally. Far too many people want to begin the Christian life somewhat easy-like. They do not want to be radical; they do not want to be rash, and the devil schemes around, and they never do quite accomplish what they know they should do. Sisters need to, from that day of decision, never cut any of their hair. They will want to be covered properly. It will be as natural to want to wear long dresses now as it was before to want the styles. It would be very embarrassing to be seen in a knee-length (and less) dress. The low neck would cause shame. Thin material that exposes the under garments would be unthinkable. All jewelry goes immediately. Radio and TV hold no interest, they are smashed out in the back yard. Richly furnished homes are exchanged for humble ones. Flashy automobiles are either exchanged for modest ones or painted modest colors. All this and much more too numerous to mention is revival. It makes no headlines in the newspapers, but it is what God is looking for. It does not get the publicity like great tent meetings, but it is where the power of the Gospel is felt. When these things happen in a church, it begins to realize the Lord is blessing more than if they had a prominent speaker in and advertised the meetings widely and great crowds attend, and many people come front and "rededicate" their lives, and then go on living just as they did before.

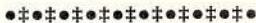
Then comes a step in salvation that is absolutely necessary—baptism. The sealing of the vows before God and witnesses is a very important step that needs careful preparation and doing. When one is revived from death and born

again by the Spirit of God, he will want a church home as much as a child wants a home and parents. He will want to be baptized in the name of the Father, Son, and Holy Ghost. This makes the final separation from the world to God. This is a blessed experience.

Regeneration is a work of the Spirit of God, and the promise of the baptism of the Holy Ghost is precious. As the new-born child receives the breath of life, so the new-born child of God receives the gift of the Holy Ghost. It does not make him act foolishly or make big claims of super-power, but in humble obedience it gives joy and peace and love. There is a love for the Word of God. There is desire for the fellowship of the true Church. The worldly ball games and amusement places become strangely repulsive. Chasing around in revelry would now be torture. The Spirit's presence is God's gift for victory and day-by-day guidance.

This is the revival that is now and always needed. This revival has no popularity, but takes great labor and travail of soul that others may experience it. It can be the experience of any church as the local preachers get under the burden of developing real spiritual life in the congregation. The devil does not like this type of revival. He knows its power. He wants people to feel safe in a big organization and program instead of following Bible patterns of holiness. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

—Selected from The Christian Contender



You are being watched—The eyes of the Lord are in every place, beholding the evil and the good.



#### DAILY DEVOTIONS

For November 1970

##### Angels

Memory Verse, II Thess. 1:7, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Sun. 1 — Col. 2:1-23

Mon. 2 — II Thess. 1:1-12

Tues. 3 — I Tim. 3:1-16

Wed. 4 — I Tim. 5: 1-25

Thurs. 5 — Heb. 1:1-14

Fri. 6 — Heb. 2:1-18

Sat. 7 — Heb. 12: 1-29

Memory Verse, Heb. 1:4, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Sun. 8 — Heb. 13:1-25  
 Mon. 9 — I Pet. 1:1-25  
 Tues. 10 — I Pet. 3:1-22  
 Wed. 11 — II Pet. 2:1-22  
 Thurs. 12 — Jude 1-25  
 Fri. 13 — Rev. 1:1-20  
 Sat. 14 — Rev. 2:1-29

Memory Verse, Heb. 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Sun. 15 — Rev. 3:1-22  
 Mon. 16 — Rev. 5:1-14  
 Tues. 17 — Rev. 7:1-17  
 Wed. 18 — Rev. 8:1-13  
 Thurs. 19 — Rev. 9:1-21  
 Fri. 20 — Rev. 10:1-11  
 Sat. 21 — Rev. 11:1-19

Memory Verse, I Pet. 3:22, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Sun. 22 — Rev. 12:1-17  
 Mon. 23 — Rev. 14:1-20  
 Tues. 24 — Rev. 15:1-8  
 Wed. 25 — Rev. 16:1-21  
 Thurs. 26 — Rev. 17:1-18

Fri. 27 — Rev. 18:1-24  
 Sat. 28 — Rev. 19:1-21

Memory Verse, Rev. 7:11, "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God."

Sun. 29 — Rev. 20:1-15  
 Mon. 30 — Rev. 21 & 22

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#### SUNDAY SCHOOL LESSONS FOR 1970

PRIMARY LESSONS  
 Nov. 1 — Joshua Deceived. Josh. 9: 1-16.  
 Nov. 8 — Joshua's Last Sermon. Josh. 23:1-16; Josh. 24:14-16.  
 Nov. 15 — Other Gods. Judges 2:6-15; Judges 3:7-11.  
 Nov. 22 — God Delivers Israel. Judges 6:33-40; Judges 7:19-21.  
 Nov. 29 — A Careless Son. Judges 16; 4-21.

#### ADULT LESSONS

Nov. 1 — Meditating Upon the Goodness of God at all Times. Psa. 63 & 64.  
 Nov. 8 — The Infinite Wisdom and Power of God. Psa. 65.  
 Nov. 15 — Let all People Praise Him for His Marvelous Works. Psa. 66 & 67.  
 Nov. 22 — THANKSGIVING. Psa. 68.  
 Nov. 29 — A Prayer of Deliverance. Psa. 69.

# BIBLE MONITOR

VOL. XLVIII

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NO. 21

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"For the faith once for all delivered to the Saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## HAVE YOU TAKEN IT TO JESUS?

Have you taken it to Jesus?  
Have you left your burden there?  
Does He tenderly support you?  
Have you rolled on Him your care?  
O, the sweet unfailing refuge  
Of the everlasting arms;  
In their loving clasp enfolded  
Nothing worries or alarms.

Have you taken it to Jesus,  
Just the thing that's pressing now?  
Are you trusting Him completely  
With the when, and where and how?  
Oh, the joy of full surrender  
Of our life, our plans, our all;  
Proving, far above our asking  
That God answers when we call.

Have you taken it to Jesus?  
'Tis the only place to go  
If you want the burden lifted  
And a solace for your woe.  
Oh, the blessedness to nestle  
Like a child upon His breast;  
Finding ever, as He promised  
Perfect comfort, peace and rest.

— Mrs. E. L. Hennessay

## TRUE HAPPINESS

Is it possible that it is later than we think? We are living in a scientifically enlightened age. There are many inventions about us that we use and appreciate. Great strides have been made in the field of medicine by which we are benefited. Advances have been made in the field of agriculture to such an extent that a small percentage of the population raises food for this country as well as for others. Materially, we seem to be well situated.

Spiritually speaking, however, it appears to be getting darker and darker. We hear of great evangelistic campaigns in which thousands go forward and accept Christ in the course of a year. Then why is it, in a land which was once called Christian, crime increases by leaps and bounds? Why is it our churches are not filled as they once were? Can it be that the light is becoming dim and the salt is losing its saltiness?

We have a work to do. At the age of twelve Jesus was found in the temple with the doctors hearing and asking questions. As His parents questioned Him, His answer was, "How is it ye sought me? wist ye not that I must be about my Father's business?"

Then what is the nature of the work we are to do? Many feel that our great responsibility is to improve social conditions. It is true we live in an affluent society, yet our affluence as a nation may be our downfall. Paul made no attempt to free the slaves. Instead, he said, "Let as many servants as are under the yoke count their own masters as worthy of all honour, that the name of God and his doctrine be not blasphemed," I Tim. 6:1. Neither did he attempt to reorganize society nor to interfere in politics nor even to better conditions of the working people. For that matter, neither did Jesus. But Paul did make many happy by bringing them to Jesus.

Many people labor under a mistaken impression of what true happiness consists. Some feel that higher wages would bring happiness. Others feel that more leisure time would contribute to greater happiness. Still others believe that prestige is a necessary ingredient of happiness. Some of the most unhappy people are the rich. If life is given to the accumulation of wealth, it is difficult for one to give up seeking more wealth. But with more riches come more troubles and more problems.

On the other hand, some of the happiest people the world has known have been those in slavery, those in prison, those in poverty. There have been many who have been persecuted. Paul and Silas, after being beaten and with their feet fast in stocks, prayed and sang praises unto God. Could we do that? Many have been martyred

who have gone to their death with a prayer in their heart and praise on their lips.

If this life was the only life, then we might have reason to use all of life in trying to improve external conditions. But it isn't. Compared to eternity, this life is of little importance. It is but an opportunity for us to prepare for that which is to come.

Jesus said, "Ye have the poor always with you; but me ye have not always." There are many contributing factors as to the reason for people being poor. Misfortune many times comes upon people. Perhaps there is no work or possibly the wages are poor. Unfortunately drink, waste, mismanagement and extravagance also contribute. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land," Deut. 15:11.

Our task, our work, is to glorify our Creator. We have been placed here for a purpose. Jesus knew at an early age the purpose for which He came into the world. Our task is not to meddle in Ceasar's realm but to hold forth the Word of God by precept and example to lost and dying men. In the doing of this we, as well as they, may have true happiness.

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### **"GREAT IS THY FAITHFULNESS"**

We find many evidences of the faithfulness of God as we read and study the Scriptures. All through the Bible we read many promises which God made to His children and also of the fulfillment of those promises. He was faithful in Bible times, and we know He will be just as faithful now, for He says — "For I am the Lord, I change not."

Adam and Eve fell into sin in the Garden of Eden. What did God do? Did He utterly destroy man for his unfaithfulness? No. He had mercy and promised a Redeemer who would come as the Saviour of the world. All the prophecies concerning the coming of Christ we find fulfilled in the New Testament.

In the Old Testament we also read how God chose Abraham to be the father of a nation to be set apart for Himself. In all His dealings with His chosen people He was faithful in carrying out all His promises to them. Time after time they sinned and departed from the worship of the true God, yet He did not forsake them but was faithful through it all. Many times He could not shower blessings upon them because of their disobedience, but He remained the same. If they sinned He carried out His promises of punishment, and if they obeyed He blessed them. Here are a few verses showing His faithfulness to them:

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good" (Num. 23:19?)

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; ... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. "Wherefore it shall come to pass, if ye harken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers" (Deut. 7:9, 11, 12).

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (I Kings 8:56).

God is just as faithful today in keeping His promises, as the following verses show:

"My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:34).

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations" (Psa. 105:8).

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Psa. 119:89, 90).

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## THE BIBLE MONITOR

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"For I am the Lord: I will speak, and the word that I shall speak shall come to pass" (Ezek. 12:25).

"I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11b).

"Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23).

God shows His faithfulness in His dealings with men. He has called us to be His children. I Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ." He sent His Son to give His life for us and has sent the Holy Spirit to be our guide and Comforter. II Pet. 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Salvation is open to all who will take God at His word, and He is ready to accept them as His children, joint-heirs with His Son, Jesus Christ.

Also the same God who has saved us is able to keep us and to give us victory over the enemy of our souls. II Thess. 3:3, "But the Lord is faithful, who shall stablish you, and keep you from evil." Temptations will come; we have no promise that we will not be tempted. But God has promised to give us strength to endure. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Also if we endure we have the promise of blessing. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12).

Afflictions are also promised us. Psa. 119:75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." So when afflictions come let us not doubt God but take it as an evidence of His faithfulness and give Him an opportunity to prove His promises.

God's faithfulness is also shown in forgiving us when we sin. We may not appropriate His promises of help in time of temptation, and thus grieve Him by yielding to temptation and sinning against Him. What does He do? He is ready and willing to forgive if we but ask it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). He wants us to live victoriously and will do His part if we only do ours.

God is faithful in answering prayer. But it is necessary for us to

meet the conditions in order to give Him a chance to prove His faithfulness. Perhaps we have prayed for a certain thing and God has not answered in the way we desired. Is God not faithful? Did He not hear us? Let us never doubt Him. Rather let us look into our hearts to see whether we have met the conditions as given in His Word. Also let us trust Him fully even though He does not answer in the way we think He should, for He knows what is best for us and answers in a way that is for our good. May we say as Job did, "Though he slay me yet will I trust him." "He doeth all things well."

God is faithful even when we are not faithful to Him. II Tim. 2:13, "If we believe not, yet he abideth faithful."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

"Great is Thy faithfulness, O God my Father,  
There is no shadow of turning with Thee;  
Thou changest not, Thy compassions, they fail not;  
As Thou hast been Thou forever wilt be.

"Great is Thy faithfulness! Great is Thy faithfulness;  
Morning by morning new mercies I see;  
All I have needed Thy hand hath provided —  
Great is Thy faithfulness, Lord, unto me!"

What a wonderful God in whom we can trust! We have every evidence necessary in the Scriptures of His faithfulness at all times. May we rely on His faithfulness day by day and thus live victorious lives. And may we go forth in His service as faithful witnesses spreading this wonderful message to those who have not experienced it.

"Let us work for His glory day after day  
And surrender our all to Him;  
May we be shining lights along life's road,  
And not let our lights grow dim."

— Selected from Christian Monitor



## SIN

Sin is an ugly word that should strike terror in the hearts of God's people. We have not recognized its awfulness, because we have become too familiar with many forms of it. Things that used to

shock us now hardly disturb us. It is hardly necessary to point out instances. If we do a little serious thinking we will admit this is true.

The Bible gives us a number of definitions for sin. (1) "The thought of foolishness is sin" (Prov. 24:9). (2) "Whatsoever is not of faith is sin" Rom. (14:23). (3) "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). The story of sin runs all through the Bible, but somehow we hear few sermons on the subject. People seem to want to ignore the fact of sin, and some deny it altogether. But the Bible and history and experience show indisputably that sin is a hideous fact with which we must reckon. These are more pleasant subjects to consider, but we dare not close our eyes to the ugly things that threaten the souls of men.

We will remember the origin as far as man is concerned. It came when Eve yielded to the foolish thought that God did not mean what He said when He commanded that they should not eat of the fruit of the tree in the midst of the Garden of Eden. We know that the serpent enticed Eve, and we know something of the fate of disillusionment and sorrow and heartbreak that came with the introduction of sin, but we can not give a true picture of it. Hell only can tell the true story of sin and its terrible destiny, and the contemplation of it should strike terror to our hearts.

Let us think for a moment of the causes of sin. We would say first that it is transmitted from one generation to another. In other words, it is inborn or inbred because we are all descendants of parents and ancestors who have had within them a sinful nature. David recognized this when he said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). Paul taught the same truth: "By the offence of one (Adam) judgement came upon all men to condemnation" (Rom. 5:18). "There is none righteous, no not one" (Rom. 3:10). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Sin also comes to us through the inducements and enticements of evil environment, and there are many such today. Temptations are all about us, and we need to be on our guard lest we yield in some way or other to the subtle wiles of the evil one. People also at times dabble into sin because of ignorance of its nature and results. If the confirmed drunkard had realized what the final results would be he probably would have shunned his first glass.

Sin assumes many forms, some of which are very attractive. Nearly always there is some disguise so that the terribleness of it is not apparent to those who indulge in it. It reminds me of a joke two men played on each other by mailing a small box back and forth in different sizes of packages. Sometimes it was sent by parcel post, and at other times it came by express. The wrappings were different

and various disguises were used, but each time when the recipient came to the bottom of the package the same little box was there. So sin comes in many packages, but when it is stripped of its wrappings it is always there in all its awfulness.

There are also sins that are creeping into the church, one of which is the sin of selfishness. People are too much inclined to be as Paul says, "lovers of their own selves" (II Tim. 3:2), which is destructive of spirituality and saps the strength out of people and churches. Matthew 8 is a good scripture to illustrate how Jesus dealt with sin. We have a record here of a number of miracles — the healing of the leper, of the centurion's servant, of Peter's wife's mother, and others. Disease here is a type of sin, which is the most dreaded of all diseases. It is like a cancer, which eats its way into the vital parts of the body, almost unnoticed, and by the time the victim may become conscious of the seriousness of the malady it may be too late to effect a cure. Fever also acts like sin, because the sufferer is restless and dissatisfied. Sin robs of rest and peace and never satisfies. We are told of a plant that is edible and fills the stomach, but never satisfies the hunger nor provides nourishment. Blindness also is illustrative of sin, which finally leads its victim into the denseness of outer darkness, away from God and everything that is good.

Leprosy is one of the most realistic types of sin found in the Bible or anywhere else. We have heard stories of how it separates from loved ones. One time a mother discovered a white spot on the body of one of her children, and later one on another child also. Remedies failed to remove the spot, and finally after thorough examination the doctor diagnosed the trouble as leprosy. Imagine the feelings of the parents when they heard the news. The father collapsed. It was discovered that the disease was contracted through some laundry that had been sent away. The upshot of it all was that the children had to be sent away from home to a place where lepers are segregated and treated. That is the way sin does, — it comes into homes and separates families and often not only for time but for eternity.

Death is the final outcome of sin. "The wages of sin is death." All death is the result of sin. The whole subject of sin is a dark one, but we must teach it in order to warn people of its dangers and of its terrible results. Its ultimate end is one of darkness and death and tragedy. But there is a remedy for it. God provided it through the gift of His only begotten Son, and all who believe on Him need not perish but may have everlasting life.

— Maurice O'Connell

## UPHOLDING THE FAITH

### Part 6

Often in our labors to keep the Church pure and to avoid innovations and departures from the Scriptures that hinder the cause of Christ and destroy spirituality, we deal with the effect or result and fail to go to the root of the matter and remove or eliminate the cause.

The true faith of our Lord Jesus Christ is more than an outward separation and distinction from the world. True faith is outward separation and distinction from the world, but it must originate in the heart.

When the Lord Jesus gets into the heart and mind of an individual, regenerating the heart and renewing the mind, the result will be a newness of life evidenced in conversation, in appearances, in dealings, and in conduct.

Christ in the heart is the CAUSE. Newness of life is the EFFECT. To experience genuine newness of life, it is necessary to have Christ in our heart and in our life.

Similarly, when an individual who is a member of the Church of Christ becomes contaminated with sin and evidences it in his life and conduct, this outward manifestation is only the result, not the cause.

This outward manifestation is evidence that something is wrong in the heart. Once the sin is removed from the heart, the visible or outside evidence of it will disappear. "For as he thinketh in his heart, so is he."

Jesus gave us strong teaching on this subject which should be very convincing. And he said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy pride, foolishness; All these evil things come from within, and defile, the man." Mark 7:20-23.

All these practices which Jesus mentions originate within the heart and they are evil. For anyone to do these things, it is sin, and especially those who confess Christianity. If Christ is in our heart He will condemn sin in the flesh and we will not willingly transgress His will.

Our adversary is ever on the alert to overpower us and enthrone himself in our hearts and lives and too often he accomplishes his work in the lives of those who have renounced him and his pernicious ways. It is obvious that when pride and other grievous sins manifest themselves in the lives of those who profess to be followers of Christ, Satan is getting control and possession of the heart.

To save the Church from reproach and the guilty one from condemnation, even eventual death (spiritual), Satan must be driven

out of the heart and Christ re-enthroned. It was Satan who put it into the heart of Judas Iscariot to betray Christ (John 13:2). He is still working at the same occupation.

When we came into the Church we renounced the Devil and his evil works and vowed to live faithful to Christ unto death. If we are not true to this vow, we are betraying Christ.

It is the Devil that prompts men to curse, to lie, to steal, to murder and commit the many other abominable sins that are prevalent in our time. It is no less than the Devil who prompts women to go nearly naked, to bob their hair, to engage in the many deplorable vices and follies that are corrupting our present generation.

Such practices are bad enough when engaged in by people who make no profession. We are living in a time when people have become so calloused and hardened through the deceitfulness of sin, that many of those who claim to be servants of Christ are engaged in the repulsive and disgusting practices with no evidence of a consciousness of guilt nor sign of shame.

Unless the churches of our land take a decided stand against these and other condemning sins, and purge themselves of this corruption, they are doomed to bottomless degradation and shame. I Peter 4:17, "For the time is come that judgment must begin at the house of God: and if it begin at us, what shall the end be of them that obey not the gospel of God?"

The only remedy for the Church to overcome these worldly fashions, both among male and female, from creeping into and overrunning the Church is to renounce and resist the Devil and cleave closer unto Christ our Lord.

It is the Lord we must obey. Acts 4:12, "Neither is there salvation in any other: for there is non other name under heaven, given among men, whereby we must be saved."

Bro. Paul R. Myers, Box 117, Greentown, Ohio, 44630



## HOW SPIRITUAL POWER IS LOST

We all admire anything that is powerful — for instance, a horse, an engine, or Niagara Falls. On the other hand, we pity weak and sickly things. Now let us notice how a Spirit-filled saint can become a weakling.

### In Thought Life

"As he thinketh in his heart, so is he" (Prov. 23:7). He is no better than the thoughts he entertains. No difference if he does appear well when preaching, singing, or praying. If he allows himself to dwell upon unkind, unclean, or uncharitable thoughts, he is already prepared to go further. Samson was shorn of his power

and was not aware of it until the crucial test came. Be astonished and alarmed, O man, if you can allow yourself for one moment to cherish thoughts that you would not want spoken aloud! Inward purity gives poise and prestige that cannot be had by sitting before a large audience.

### **Too Much Talk**

Like an engine, there must not be needless escaping of steam. Lincoln said he traveled on a crude steamboat up the Ohio River, and the whistle was so large that when they blew it, the change in the speed of the boat was noticeable. Yes, a big talker is usually weak in pulling heavy loads.

### **Lack of Solitude**

It was when "Jacob was left alone" that the angel met him. He had to get away from his family, servants, and cattle. Valuable as these are, many a man has allowed them to crowd out communication with God. The result is loss of spiritual power. One can bring on leanness of soul by being too much in public. As surely as one mingles too freely with worldly-minded people he will be contaminated.

After spending a "pleasant evening," have you not often gone to your room dejected in soul? Do you not frequently awake in the night, or early morning and feel like saying, "Lord, forgive me for talking and laughing too much"?

### **Self-Indulgence**

It was when David "tarried still at Jerusalem," ate big dinners, mingled freely with politicians and was inactive, instead of being at the forefront of the battle, that he lost self-control and went down like a big oak with a crash. One old writer said, "Self-indulgence is the law of death, while self-denial is the law of life."

France became weak before her enemies, principally because of wine and women and loss of all sense of purity in heart and life. Purity and power are inseparable. Friend, is there a lack of holy unction? If so, do not pray for more power, but rather for purity.

### **Holding a Grudge**

We are in a world of criticism and misunderstandings. When one is injured or misjudged he can do one of four things: (1) Flare up and answer back! (2) Be too refined to do this, but harbor and hold it! (3) Be so Christlike as to forgive it! (4) Not only forgive, but forget! It takes a magnanimous man to be able to say, "I am too busy minding God and winning souls to remember an insult. I study to forget everything that reflects unfavorably upon another, and on the other hand, I study to remember everything that tends to his advantage." What a happy world this would be if we could measure up to this. Go thou and do likewise!

— E. E. Shelhamer

## A BARGAIN

I sold my conscience to the world;  
The price I thought was good,  
The conscience — 'twas a useless thing;  
I needed clothes and food.  
  
But when 'twas gone, my joy went, too,  
And peace had flown away;  
The things the world gave in their place  
Were broken in a day.  
  
And then the way grew steep and dark,  
My feet began to slide;  
I did not know which way to go;  
For I had lost my guide.  
  
I bought my conscience back again—  
My conscience worn and old!  
The world demanded thrice the price  
Since I to him had sold.  
  
Just all I had I paid for it,  
And took the poor thing back,  
And turned me to my empty home,  
Yet did not feel a lack.  
  
It nestled in my heart again,  
And held my life as true,  
And showed me right and wrong as clear  
As if it had been new.  
  
I have my conscience back again;  
The world may keep its gold,  
For peace and joy have flown back, too,  
And never shall be sold.

— Selected

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## THE UNEQUAL YOKE

Church membership implies separation from the world and a desire to walk in the ways of God. A Christian recognizes his duty and tries to follow its path. If we are members of the invisible Church of which Christ is the Head, as well as members of the visible church which God has instituted for His people on earth, we have great cause for rejoicing as well as solemn obligations to meet. There are two great kingdoms on earth, and all people are subjects of one or the other of them. God is at the head of one kingdom, and Satan at the head of the other. Can anyone agree with both at the same time? The Bible says, "Ye cannot serve God and mammon" (Matt, 6:24).

Any church which does not teach complete separation from the world and entire consecration to God, falls short of the Gospel standard.

Among the first essentials to a Christian life is obedience. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). We should obey God because God demands it, because God knows best, and because there are no promises in the Bible for the disobedient. While God is generous with us who humbly strive to do His will and serve Him in spirit and in truth, He does not have one comforting promise for those who reject His Word.

Let us speak for a minute about the unequal yolk in marriage. No spot is more to be prized than a model Christian home. That home upon which God can depend as a missionary center in which the Gospel is installed into the hearts of the children, and from which proceeds the light of the Gospel carried forth by workers, money, consistent living — this stands as a mighty bulwark of faith, which the Lord can use in the extension of His kingdom on earth and His glory in eternity. This kind of home is noted as a house of prayer with grace at table, family worship, and private and secret prayer. Did you ever hear of anyone who lost a cent by taking time for family devotions regularly? Even though it should mean a great financial loss what is that compared with the loss of the souls of the children in your family?

Love is another characteristic of a model Christian home. Can you imagine this model home where one partner in the marriage bond is a Christian and the other is not? Or where there is difference of opinion as to denomination? God way back at the dawn of history realized the importance of two walking together who are agreed. Amos 3:3; Deut. 2:3,4. The anger of the Lord is kindled against those who disobey Him in regard to the unequal yolk in marriage.

Next, let us discuss the unequal yoke in our social alliance. Sociability is God-given, and should be cultivated, not discouraged. Since we are social beings, care should be taken that these associations are of the right kind. It is a serious loss to be robbed of a good character through the influence of evil associates. Christ had occasion to mingle with publicans and sinners, but He never lost His identity nor associated with them as being one of them. It is one thing to be sociable and friendly to worldly people, but quite another thing to associate with them in their sinful practices, thereby putting the stamp of approval on their deeds. Being unequally yoked together with unbelievers is of special importance to young people because most young folks choose their life companion from the friends in their social life. The conduct of Christian young people in society should be such that no one would ever have reason to suspect them of being willing to give their heart and hand to an unbeliever. Even court-

ship with unbelievers is trifling with God's Word. While Christian young people should be courteous and polite toward all people, they should avoid any kind of association which would ever cause them to disrespect the Scriptural admonition: "Be ye not unequally yoked together with unbelievers."

For the honorable business man "honesty is the best policy," but with a Christian, honesty is a sacred principle. The Christian's business life especially impresses others with the sincerity or insincerity of his profession. Much of the criticism directed against church members by unbelievers has reference to questionable business methods. If the world sees that as a rule Christians are engaged in useful, honorable businesses, and that in conducting their affairs they are temperate, truthful, charitable, and conscientious, they will exert a powerful influence in convincing the world that Christianity is worth having. The average successful business man in the world is smooth-tongued, eager to drive sharp bargains, selfish in his dealings, and absorbed in money-making. Can the Christian and unbeliever join hands in business since their methods are contrary? Can they enjoy God's blessing upon them? Paul advises us to suffer wrong rather than defraud or harm another. 1Cor. 6:1-8.

"Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:14,15). This is not a negative teaching, but a positive one. "Let no man deceive you . . . because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

The teaching regarding the unequal yoke can also apply to war, where the Christian must mingle with the wicked in camp and on the battlefield and work together toward the common end of destruction. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners" (Psalms 1:1).

— Carrie Chupp



## WHEN TO CLOSE THE DOOR

Everyone has a great many things, these days, that are puzzling, annoying, and detrimental to one's peace of mind. The unsaved person worries, puzzles, "does the best he can" — or commits suicide and seeks to end it all.

The Christian seeks a better solution. He turns to his Bible. He wonders what his Lord would have him do under such circumstances. And then he finds some instructions in Matthew 6:6.

The Lord Jesus says that when things are troublesome and puzzling we are to pray. And when it's about some personal matter — our own affairs, troubles, hopes, fears, difficulties, burdens, temptations, trials — He says we are to pray in a certain manner, quite different from some other prayers. What are His rules? Let us turn quickly to Matthew 6:6 and read instructions:

"When thou prayest, enter into thy closet." This is the first rule. Certainly, that is the place to pray about personal things. It will prevent our bothering other folks about our own troubles. They probably do not care much about hearing them anyway. But the Father, who seeth in secret, will be concerned.

"And when thou hast shut thy door, pray." This is the next rule. The rule told where, this tells when, to pray.

A man entered a telephone booth in a very noisy place of business. He sought to telephone, but could not hear. "Speak louder," he kept telling the man at the other end of the wire, "I cannot hear you." Came the answer: "If you would close the door of the booth and shut out the noise, you could hear me."

Must God sometimes tell us to close the door? Jesus' rule says close it before we pray. Why? Because it is important. For a number of reasons. For example:

1. It shuts work out. And what interferes so persistently with one's personal prayer life as the work that is always awaiting us?

2. It shuts out wordly thoughts, cares and distractions. And who hasn't had difficulty at times with his thoughts while trying to pray? Praying where some hears, or sees, causes a thousand distractions of thought in most cases. The closed door of one's closet is a great blessing here.

3. It shuts out our friends, and their well-meant advice. Now friends, and friendly advice, are often a blessing. But not always, in one's spiritual life. Well-meaning friends aren't always spiritually minded enough to understand the deep things of the Spirit; and their suggestions aren't always the best. Again, we are prone at times to depend too much upon our friends in the solution of spiritual problems. In the closet with the closed door, we are alone with God, and God alone hears and helps us. The sacred nearness helps. Our trust, hope and faith are increased. Our dependence upon Him is deepened. Our communion is made sweeter. Because of the closed door.

4. It keeps the noises outside. And what a multitude of noises there are today! Voices of "hirelings," voices of the "wolves," voices of the "thieves and the robbers," voices of the "stranger" — how shall the sheep hear the Voice of the True Shepherd, except they enter the closet with the closed door?

Let us close the door before we pray, as the Lord instructs.

— Selected.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and  
Scriptural in practice.

**OUR WATCHWORD:** Go into all the  
world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## JOY OF AUTUMN

There's a gladness in the Springtime,  
    There's a promise in the air,  
There's the joy of budding blossoms,  
    And God's love shows everywhere.  
There's a gladness, too, in Summer,  
    When the skies are fair and blue,  
When the birds and beasts and flowers  
    All proclaim that promise true.

But the gladness of the Autumn  
    Is the greatest of them all,  
When the fields are white with harvest,  
    And the leaves begin to fall.  
Then we have the sweet fulfillment  
    Of the promise of the Spring;  
Then our hearts are full of gladness  
    For the beauty of our King.

Let us praise Him for the promise,  
    Let us thank Him for the Spring;  
For the joy and hope of Summer  
    Let us all His praises sing.  
For the beauties of His goodness,  
    Shown in color rare in Fall,  
Let us sing a loud Thanksgiving  
    To the Giver of it all.

— Sina Belle Davidson

## LET US GIVE THANKS UNTO THE LORD

In the Book of Psalms we have very many expressions of thanksgiving and praise by David. In Psalm 145:1,2, he says, "I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever."

True thanksgiving expresses our gratitude unto our Heavenly Father who is the Giver of all good things. If we are truly thankful to Him for His blessings, praise will be the natural result. As we contemplate His goodness and mercy we want to praise Him that others may also know Him. Hosea expressed it thus, "So will we render the calves of our lips." Someone has aptly said, "All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise."

Foremost among the blessings which the Christian enjoys is that of salvation in delivering us from evil. Thanks be unto God that we can be delivered from the power of darkness. Colossians 1:12-14 expresses it in this manner, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins."

We have deliverance from the consequence of past sin. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him," Romans 5:8,9. Then, too, we have deliverance from the power of sin over us. "For sin shall not have dominion over you: for ye are not under the law, but under grace," Romans 6:14. Dare we be ungrateful for these greatest of blessings?

Furthermore, we have the joys of fellowship in the things of our Redeemer. Are we as thankful as we should be for the opportunity of meeting together unhindered? Many have not this privilege. Many in other countries, if they meet at all, must do so in secret. Can we imagine what that would be like? What would it be like if we could not raise our voices in songs of praise or if we could not study together or could not minister or be ministered unto? Let us be thankful for these blessings and praise our Heavenly Father from our hearts.

Let us not forget the daily blessings God bestows upon us. Every one of us, whether Christian or not, is the recipient of many temporal blessings day by day, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matthew 5:45. We have food to eat, clothes to wear, we have homes to enjoy and loved ones and friends about us and we live in a land which is yet free.

We have the Scriptures with their precious promises and the revelation of His will and of things that are to come. We have a

place of prayer where we can pour out our hearts in petition unto Him with thanksgiving and praise in the assurance that He will hear and answer. We have hope which the world knows not of.

"Bless the Lord, O my soul, and forget not all his benefits," Psalm 103:2. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night." Ps. 92:1,2 Let us give thanks unto the Lord.

— o o o —

A cold church, like cold butter, never spreads well.

You don't know that you are asleep until you wake up.

The church is not supposed to be a reservoir, but a channel of blessing.

Prayer is something more than asking God to run errands for you.

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## THE FIRST THANKSGIVING

It would do us a lot of good if we would take time to read about the first thanksgiving we find in God's Word when Moses and the Children of Israel sang their songs of gratitude for their deliverance from Pharaoh and the hard taskmasters under which they had to serve in Egypt. We find an account of it in the fifteenth chapter of Exodus. Theirs was truly a marvelous deliverance and one well worthy a great thanksgiving. For many years after their children and their children's children would be told of the night when they stood at the shore of the Red Sea whose frowning waves faced them, and how their hearts were filled with fear as they looked at the unscalable rocky cliffs on either side and knew that Pharaoh's armies were approaching from behind. There seemed no possible chance of escape, but that night they learned that nothing is impossible with God. Moses had said unto them, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

One of our poets has described it thus: "Here on the lip of ruin, safe we stand, till Thy protecting word 'Go forward' smites the sea into protecting walls." It is thrilling to read how God made the sea dry land, sending His wind to drive back the waves so that the waters were divided and the Children of Israel were able to cross on dry ground, while their enemies pursuing them were all drowned as the water of the Red Sea returned to their place. Little wonder that Moses and the Israelites sang their songs of thanksgiving to God for His goodness. It was such a marvelous deliverance that one would think they would never murmur again; but, alas, like ourselves, it was not long before they were murmuring against the loving God who had done so much for them. Before we blame them we should look into our own hearts and see how often we act in the same manner. We are far more apt to grumble than to praise. We spend much more time thinking about our trials than we do about our blessings, and yet our blessings exceed our trials a thousandfold. We are very much like the farmer who took a farm on shares, agreeing to share the profits. When the harvest was garnered he brought two sacks of burrs and thistles to the owner and kept the good grain for himself. How we despise one who would do such a wicked deed, and yet we act very much the same when we bring all our troubles to the Owner of our lives and keep the blessings to ourselves.

We are doing a fine thing in setting apart one day in the year for Thanksgiving, but it would be better if we made every day a thanksgiving day. Our loving Heavenly Father fills each day of our life with His goodness and we should praise and thank Him for it. There is a hymn the refrain of which is, "For Jesus took my

burden and left me with a song." He is willing to bear all our burdens if we but let Him. Is not this abundant cause for thanksgiving?

We should ever keep in mind the first great national Thanksgiving when the Pilgrims who came to America in order to have freedom to worship God as He would have them do, held a Thanksgiving which lasted several days. They landed on Plymouth Rock in December 1620, and the first thing they did when they landed on the rock-bound coast was to kneel and thank God for bringing them safely across the tempestuous sea. It was a trying winter and a great many were ill, which was no wonder when we think of their privations and the scarcity of nourishing food. By spring half of them had died, which must have sorely tried their faith. One bright spot was that the Indians in the main were friendly and taught them which plants, roots, and fruits were safe to eat. Moreover they gave them corn and showed them how to plant and cultivate it. When autumn came they were so grateful for the harvest they reaped, that late in November they held a feast to give thanks to the Giver of all good. We are told that this Thanksgiving feast was held for a week, the Indians bringing venison, wild turkey, and other wild game. Ever since then, Thanksgiving has been a national holiday in America. If we praised God more the world would doubt Him less. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever" (Psa. 107).

— Cleveland Gospel Herald.

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## BE STILL

Be still, and know that I am God. — Psalms 46:10.

It was the day after Elijah's big day on Carmel. And what a big day that had been! God's rugged prophet had prayed down both fire and water. He had put to death the priests of Baal. He had proved himself the outstanding man of God in his generation. It was Elijah's "red-letter day."

But the day after one's big day may be a bad day. It certainly is a dangerous day. After the great day of our Lord's baptism, He was tempted of the devil. After Paul's third-heaven experience came the thorn in the flesh. Look out for the next after your big day. You fall farther from the roof of a house than from the front porch. The higher the height, the deeper the depth.

So the next day after Carmel finds Elijah running from a woman, running as fast as his legs will carry him to the tall timber. Perhaps it is better to run from Jezebel than toward her, as they did in Thyatira. But this is a sorry plight for the hero of Carmel. His nerves have gone into a tailspin and, under the juniper, he imagines himself to be the sole surviving saint, the last man!

But the Lord did not harshly reprove Elijah. He fed him and rested him, and told him, "The journey is too great for thee." It certainly was, and it is too great for us these days. Never have I seen so many tired people. The human race is living in a nervous breakdown. Our speech abounds in such words as "strain," "stress," "tension;" we speak the language of langor. Men's hearts are failing them for fear.

We are weary and faint in our minds. This fatigue is filling hospitals and graves. You can't drink it away with liquor. You can't play it away at a card table. You can't laugh it away in a theater. You can't sleep it off with sleeping powders. There are remedies aplenty, but they work on the symptoms and leave the disease.

Some saints need stirring, but others need soothing. The prophet speaks to edification, to exhortation and to comfort; in other words, to strengthen, to stir, and to soothe. There is a great need for the comforting and resting of God's people.

We are to grow in grace, and growth requires food, rest, and exercise. Some do nothing but feed; they stuff with sermons when they need to go on a diet and exercise. Others exercise too much, busy in much ado about nothing, as though the Christian life were a glorified St. Vitus dance. We are to be willing disciples, not whirling dervishes. The Lord is not interested in mere quantity production. That is an American standard, but it is not Bible standard. We can often do more for God by doing less.

Elijah ate and slept. When you can't eat and sleep you are not worth much, so the Lord wants you to do both. The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart! Maybe the devil doesn't take a vacation, but we are not following the devil.

Jesus was never in a hurry. He was busy, but not hurried. John Wesley said, "I won't have time to be in a hurry." Jesus said, "Are there not twelve hours in the day?"

There is always time enough to do what God wants done. What takes up so much time is doing what we want to do. We need to learn the gait of Galilee. "He that believeth shall not make haste" (Isa. 28:16).

We must take time to be holy, and it takes time. It takes time for cream to rise. The most important hand on a watch is the slowest. You could do without the hand that tells the seconds and the minutes, but you can't do without the hand that tells the hours.

We boast of our "go-getters" these days, but all that most of them get is high blood pressure and a heart attack before they are forty-five. Idleness is the devil's workshop," but busyness often is his workshop, too. We can waste time doing too much, as well as by doing too little.

"The journey is too great," and we need to be still and know that the Lord is God. Elijah needed a session with God. "He who waits on God loses no time." A little girl explained her quietness at piano practice by saying, "I'm practicing the rests." We had better practice the rests, for they are as necessary in life as in music. God ordained a day of rest and we violate His provision to our undoing.

After his rest, Elijah came to the cave at Horeb where God spoke to him, not in the wind and earthquake and fire, but with a still, small voice. I want you to observe that the voice was still and small. We Americans go in for noise and size. We measure things by how loud and how large they are. Here both noise and size are discounted.

It was a still small voice. It was said of our Lord, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets" (Isa. 42:2). "He shall come down like rain upon the mown grass" (Ps. 72:6). "Be still, and know that I am God," is the divine injunction.

The greatest things make the least noise. The sun draws millions of gallons of water with less noise than we make getting one bucketful out of a well. The occasional eruptions of nature — earthquake, hurricane and fire — cause noise, but the steady and abiding things, the movement of the planets, the rising of the sun, the falling of the dew, are noiseless.

These have their counterparts in the spiritual world. We do not hear God's wisper because we are listening for wind and fire and earthquake.

John Burroughs, the naturalist, could walk along noisy city streets and hear a cricket chirping beside the sidewalk. He had tuned his ear for nature's little voices, and he had been still long enough to get acquainted with them.

One has only to observe Americans galloping through an art gallery, for instance, to know that we have lost the art of contemplation. There is no greater misery to the average modern than solitude. We cannot endure being alone because we are in such poor company when we are alone, and we cannot endure our own company!

"Study to be quiet" (I Thess. 4:11) is needed counsel today. It is the quiet pool and not the rushing stream that reflects the stars. He leads us beside still waters.

One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make a radio speech. A crisis like this is no time to think!"

This spirit is evident in our churches. We do not worship, for we don't know how. If we really expected to meet God at church, would we drift as listlessly as we do, using the first hymn as a carpet on which to walk? Would we call the first part of the service "preliminaries," as though the sermon were the only important event? We know nothing of the still, small voice in worship. Not having

listened in private, we don't know how to listen in public. We think we are not having a good meeting these days unless there is a lot of noise.

It was a small voice. We are sold on size and are listening for trumpets when God whispers. We think there cannot be a revival unless there are a thousand people present. We worship the god of ballyhoo, and try to put over the work of the Lord as the world puts over its projects. We ask, "How does the business world, the amusement world, the social world, do it?" And then we copy them instead of asking, "How does God do it?" His ways are not our ways, neither are His thoughts our thoughts. It is not by might nor power but by His Spirit.

God speaks with a small voice. True, He does speak in wind and earthquake and fire, in great movements and through great leaders, but that is occasional. Perhaps He does His greatest work in quiet places and humble lives. Elijah learned a great lesson at Cherith and another at Carmel, but perhaps his greatest was learned in the cave. At Cherith he learned of God's provision and at Carmel he learned of God's power, but he learned of God's presence best in the cave.

God does feed us by ravens, and He sends down fire if necessary. But sometimes He has to shut us in a cave to make us hear the still, small voice. Sometimes a great preacher, who has called down fire before multitudes on the mountaintop, has to be laid aside to learn that the God of Carmel is also the God of the cave.

Some of us think of revival in terms of great crowds and big preachers, wind, earthquake and fire. But God had to remind Elijah that He had seven thousand who had not bowed to Baal. We would like to see the fire fall today in a thundering demonstration of the power of God to vindicate His cause and put the host of sin to flight. But let us not be blind to the quiet movement of the Spirit of God in thousands who have never conformed to this world, whose work of faith and labor of love, God will not forget. There is a sound of going in the mulberry trees, but some do not recognize it. They are listening for wind, for earthquake and fire, and cannot hear the still, small voice.

Blessed is the man who has learned that God does not measure by noise and size. "In quietness and in confidence shall be your strength" (Isa. 30:15). While we exhort men to be saved, to be sure, to be sound, and to be strong, let us not forget the injunction, "Be still".

— Vance Havener

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The devil enjoys hearing a prayer that is addressed to an audience.

A church advertised for "used" pews. Most churches could wish theirs were used more.

## THANKSGIVING

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6. Our text opens with a strange expression, "be careful for nothing." No doubt the thought here is similar to that in Matt. 6:25, "Take no thought for your life." Perhaps it is a common fault of men, even christian believers, to be too much concerned about the temporal affairs of life. As temporal things become more pressing and the urge to do more as we would like becomes our lot, we too may become too engrossed in the affairs of this life.

Rather than this purpose in life, we should be concerned about talking with and knowing our Lord. There is a proper attitude even to approach our Lord or come before Him in prayer, "by prayer and supplication with thanksgiving." As we approach an acquaintance we usually have some reasons to thank or praise him, how much more we owe to our Lord and Master, for all He has done for us. The peace of God, which we enjoy, certainly "passeth all understanding" and is more than we can express in words.

The peace of God or should we say, the peace with God, is all that can keep our hearts in the love of God. Yea this can only be kept through the forgiveness of our Lord and Saviour, praise His Holy name. "Take no thought for your life" or do we not trust to leave it with God? "Casting all your care upon him; for he careth for you," I Pet. 5:7. Perhaps one of the most difficult tasks is to humble ourselves or submit ourselves unto God.

"For every creature of God is good, and nothing to be refused, if it is received with thanksgiving," I Tim. 4:4. How many minutes of our life do we take as they come, perhaps with much complaining, without any thought of being thankful unto our Lord? Take for example the lawyer who pleaded the Jews case against Paul, Acts 24:2, "And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence." This lawyer had a flowery opening to his discussion, which appears to be very appreciative. However knowing the circumstances, we realize it was the untruth and perhaps had only the thought of flattery and not that of thankfulness.

Let us carefully notice Paul's advice, Col. 2:6-7, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Do we cease our efforts when we think we have received the Lord as our Saviour, or do we continue on in the ways which He taught us; continually being thankful for all the blessings which we enjoy?

The King of old gives us much advice in the Psalms. Notice one example, Psa. 95:1-2, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his

presence with thanksgiving, and make a joyful noise unto him with psalms." How often do we humbly acknowledge our favors, express our gratitude and praise unto God our Creator?

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Paying someone to give thanks for us is not the answer. Reading thankful praises of books is not the answer. We should give thanksgiving with our own lips and naturally it must come from the heart. Talking unto God is a must, it is our duty, actually our privilege. "Continue in prayer, and watch in the same with thanksgiving," Col. 4:2. We cannot talk to so great a being without being continually thankful. Notice the praise our Lord will receive, I believe continually, in heaven. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created," Rev. 4:11.

— Howard J. Surbey 749 W. King St. Littlestown, Pa. 17340

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## UPHOLDING THE FAITH

### Part 7

As we study the history of many church denominations, we notice the many and great changes that have taken place in the last quarter century. The majority of churches have not contributed to the well-being and spirituality of the Church, but have resulted in the present deplorable condition of apostasy that has brought reproach on the profession of Christianity.

It is profitable and somewhat shocking to study the record of our profession down through the years. How well are we holding fast our profession of the Dunkard Faith? Have we left anything slip?

If it is the desire of each of us to hold fast to what we as Dunkards profess, there will not be the departing from the Ancient Landmarks which our Fathers have set.

I am sorry to say, and say with love and warning, that we have tolerated innovations and departures from the Scriptures which were not tolerated by our forefathers. And the effectiveness of the power of the Church over the inroads of the world has been greatly diminished.

In this change or transition that has taken place in the Church, many times teachings have been cast aside and ignored. Worldly practices have been instituted and as a direct result the Church has lost her God-given power. Consequently, the influence of the Church over the world is of little effect. We need to uphold the faith of our forefathers who were God-fearing and who tried to hold the Church to her primitive purity and her native loveliness.

We need to earnestly contend for the faith that was once delivered

to the saints.

The New Testament plainly gives us what God expects of His people. He has given us commandments, statutes and ordinances which He expects us to keep. His Word has warned us of worldly fashions, worldly places of amusements, of lust and pride, etc. In the Great Commission, Jesus has commanded us to observe all things whatsoever He has commanded us.

These things which the Word and which Jesus taught are to be taught and observed down through the years unto the end of the world.

The theory that we are living in a changing world and that the Church should change with it is without Scriptural foundation. It is one of the deceptions of Satan. The Word tells us Jesus is the same yesterday, today, and forever. The Bible teaches us that the Word changes not. That it is forever settled in Heaven.

We are warned in Hebrews 13:9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

It has been proven time and again in the past that the churches who repudiate Gospel teachings and compromise and fellowship with the world, go down and lose their identity and their influence over the world for good.

If the Church does not take a stand firmly against the works of Satan, the adversary of our soul will gain control and defeat the cause of Christ, which he most assuredly wants to do and is accomplishing.

Once this sly deceiver gains entrance into the Church the plain Gospel teachings are soon cast aside. The Church locks arms with the world and the Church loses her identity, her power and her God authorized place. She ceases to fulfill her mission here on earth for Christ and for God and ceases to be a soul saving institution.

Observe what has taken place in Christendom in the past. Churches who one time practiced triune immersion baptism, the Lord's Supper, Feet Washing, the Holy Kiss, the Prayer Veil, and nonconformity to the world and other Gospel teachings, upon losing these teachings, upon departing from the faith, where have they drifted to!

Instead of the good old Gospel way, they have shows, banqueting, reveling, card parties, shuffle-boards, dances, and all kinds of worldly vanities carried on in the sanctuary which was dedicated to the true worship of a living God. God just will not bless such an organization!

These changes did not come suddenly but gradually, a little at a time until the Church was consumed by them. How true, a little leaven leaveneth the whole lump.

I appeal to every member of the Dunkard Brethren Church because of what we know has happened in the past to other denominations, let each of us uphold the faith that the same happenings do not overtake our beloved Church.

— Brother Paul R. Myers Box 117 Greentown, Ohio 44630

## "THOU SHALT NOT KILL"

Every consistent student of the Bible believes that life is of God. It is He who "formeth the spirit of men within him" (Zech. 12:1). It is in Him that "we live, and move, and have our being" (Acts 17:28). Likewise it is Scripturally consistent to believe that the deprivation of human life is a priority God has reserved for Himself in language that humblest of hearts can understand: "THOU SHALT NOT KILL". Any exceptions to this dictum must have their source in God Himself.

Is it not true that some of the most abused Scriptures are the most simple ones? Judging by what is happening in our world, this commandment has long become obsolete, or else men have wandered far from the divine plan of human relationship. I believe the latter is the Scriptural picture.

There are Bible students who are certain this command in the original language reads: "Thou shalt do no murder." Technically, this would specify a divine prohibition against the premeditated taking of life. The word "kill" means "to deprive of life." "Murder" involves a plan or purpose, while "kill" suggests an accidental death. The difference is plainly shown in the provisions of the cities of refuge in the Old Testament. These cities were conveniently arranged for the safety of accidental killings if "he hated him not beforetime" (Josh. 20:5). Such an individual escaped with his life if he remained at the city of refuge until the death of the high priest.

In His ministry, our Lord not only referred to this commandment, but in His characteristic way almost ignored it by going deeper. He cut straight to the very source of murder, an infection of the heart. There He applied and insisted upon the law and practice of love. His messages and miracles united in a forceful life of love. Even His defenseless death, which appeared to be the result of a defenseless love, proved to be the greatest victory mankind can ever know. The very apostles who seemed to have difficulty to grasp this new commandment continued to demonstrate the practicability of overcoming evil with good, the greatest life preserver the son of men will ever know.

Judging from what newspapers and books tell us, human life is becoming quite cheap. Murder has become a thrill. Detailed accounts of human slaughter presented in vivid pictures sell rapidly to people who live in rebellion against TRUTH. Our generation is alarming students of sociology because of the rapid increase of crime. What should their concern be for the oncoming generations whose young hearts have been exposed even more effectively to the modern cheapening of human life on the radio, television and the silver screen, in pulp magazines, and in the careless lives of their parents who murder and are murdered.

"Thou shalt not kill" does not fit into a godless program. But to those who will hear TRUTH, the Scriptures speak clearly:

He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: . . . no murderer hath eternal life abiding in him. — I John 3:14, 15.

They which do such things (murder) shall not inherit the kingdom of God. — Gal. 5:21.

Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Vengeance is mine: I will repay, saith the Lord. — Rom. 12:19.

While the motives presented as a defense for our modern killings vary from patriotism to purely personal variances, yet all spring from a heart that fails in loving. Is it any wonder that such unthinkable violations of the Scriptures have crept upon us even more than we were aware? Like all other forms of worldliness, it is a threat that needs to be guarded against, because it is of the evil one who was a "murderer from the beginning." We are not exempt from any of the devil's offensive thrusts. To consider murder so unreasonably bad that we need not be on our guard against it is to disbelieve the Scriptures. Let us remember how vulnerable we are to the attacks of the enemy.

To love the life of my fellow man is my first duty, since I cannot love my Lord and hate my brother in creation. All lovers of God are lovers of men who seek to save men's lives. Even the Pharisees silently admitted the lawfulness of the saving of life and the unlawfulness of destroying it. Luke 6.

The classic clarification of the problem, "Who is my neighbour," by Jesus shows God's respect for the saving of a physical life. We don't know how honorable was the life of the man who was left "half dead." But we do know that the loving Samaritan who gave him the care he so desperately needed received honorable mention. At the same time there was a contrasting disapproval registered on those who passed by on the other side. The context suggests that they lacked LOVE. And this lack could have left the man to die.

Love for self can be murderously cruel. It can express itself in a hatred that John calls murder, or it may express itself in just a plain neglect or lack of compassion that is void of the love of God. I John 3:17.

There is little direct teaching in the Scriptures on the subject of carefulness or of taking precautions to avoid fatal accidents. The modern term is "Safety First." However, I believe the principle of careful and safe living is closely associated with the sacredness of human life, as well as love for our fellow men.

I believe that the cities of refuge had in them some sad people who accidentally had killed someone. It is true that they received a fair trial there and escaped the death penalty. But consider their sentence: they had to remain there until the death of the high priest. Without considering this inconvenience in detail, it certainly must have had an effect of creating unusual carefulness on the part of other Israelites. Every city of refuge was a warning against care-

lessness and a monument to the extreme sacredness of human life.

Frankly, we by pass too many fatal accidents much too lightly in this mechanical era. The Biblical word would be 'killing.' There is a great need for diligent teaching on the subject of careful living to save the sacred life of others, especially on our highways. Risking human life in daring and reckless driving is not consistent with a Scriptural belief that human life is a sacred gift of God.

Christ's message for us today is far more than, "Thou shalt not kill." Just as simply, and just as forcefully, we are commanded to love our neighbors as we love ourselves.

— Melvin L. Ruth in Christian Monitor

## THE HARVEST IS PASSING

If professing Christians were to sit down and consider certain facts from time to time, they would have no time for frivolous entertainment or meaningless ceremonies. They would give their whole effort to one paramount purpose—presenting Christ as a Saviour to eternity-bound men and women before it is too late.

In view of the thoughtlessness with which we move about, it might be helpful for us to know how our activities compare, regarding time, to that great host which cross the river each day. It is astonishing fact that apart from the ravages of war, over fifty million souls pass into eternity each year—that from the hour these words are written, until this time tomorrow, one hundred and forty thousand souls will have passed into eternity. If we were informed that each day during the whole year round a city of one hundred and forty thousand people would pass into eternity, we should throw up our hands and cry to God to have mercy upon their poor souls. But that is what really happens. Many are accustomed to getting up in the morning, and going to business. When noon comes, they put on their hats and go out to lunch, quite unconscious that before they return to their desk six thousand dear people, who loved life as dearly as any of us, have breathed their last. It takes about five seconds to drink a glass of water. During that time eight souls have died. It requires about one minute to sharpen a pencil. During that time ninety-seven souls have passed on. It takes three minutes to boil an egg, and two hundred and ninety souls have gone on to meet God in that time. A man rides downtown to work. It probably takes him twenty minutes. Nearly two thousand souls have died during that time. Two men stand on the street for thirty minutes in idle conversation, little conscious that two thousand and nine hundred precious souls have crossed the Great Divide during

that time.

May the dear Lord help us, therefore, not to waste precious moments, but to be fully awake to the fact that souls all around us are dying without Christ. God is doing all He can for them, when He brings them into contact with us. If they are ever saved, in all probability it will be on account of our testimony. The words of our Lord are still resounding down the ages, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest."

— The Pentecostal Testimony

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You will enjoy the service more if you do not sit in the "seat of the scornful."

Don't stay away from the church because it is not perfect. How lonely you would feel in a perfect church.

You should not pronounce it a poor sermon until you have tested it in practice.

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## SUNDAY SCHOOL LESSONS FOR DECEMBER, 1970

### Adult Lessons

- Dec. 6 — God's Providential Care Even in Old Age. Psa. 70 & 71.
- Dec. 13 — A Prayer for Both Temporal and Spiritual Blessings. Psa. 72.
- Dec. 20 — Prophecy of the Birth of Christ. Isa. 9.
- Dec. 27 — Not to be Overcome with Temptation of Wordly Things.  
Psa. 73.

### Primary Lessons

- Dec. 6 — A Widow's Reward. Ruth 1:1-18; Ruth 4:13-17.
- Dec. 13 — Unfaithful Sons. I Sam. 2:22-26; I Sam. 3:11-13
- Dec. 20 — A Child Is Born. Luke 2.
- Dec. 27 — A Faithful Son. I Sam. 3:1-21.

**DAILY DEVOTIONS FOR DECEMBER, 1970****THE SAVIOUR**

Memory Verse, Gen. 22:18, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. See Gal. 3:16.

Tues. 1—Gen. 3:1-24

Wed. 2—Gen. 22:1-18

Thurs. 3—Gen. 49:8-12

Fri. 4—Deut. 18:15-22

Sat. 5—Psa. 2:1-12

Memory Verse, Isa. 7:14, Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Sun. 6—Psa. 69:1-36

Mon. 7—Psa. 110:1-7

Tues. 8—Psa. 118:1-29

Wed. 9—Isa. 2:1-4; 7-14

Thurs. 10—Isa. 9:1-7

Fri. 11—Isa. 11:1-16

Sat. 12—Isa. 42:1-25

Memory Verse, Isa. 9:6, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor: The mighty God, the everlasting Father, the Prince of Peace.

Sun. 13—Isa. 53:1-12

Mon. 14—Isa. 59:1-21

Tues. 15—Jer. 23:1-8

Wed. 16—Mic. 5:1-15

Thurs. 17—Zech. 3:1-10; 6:12,13; 9:9, 10

Fri. 18—Zech. 11:10-13; 12:7-11; 13:6-9

Sat. 19—Mal. 3:1-18

Memory Verse, Luke 2:11, For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Sun. 20—Luke 1:5-25

Mon. 21—Luke 1:26-38

Tues. 22—Luke 1:39-56

Wed. 23—Luke 1:57-80

Thurs. 24—Matt. 1:18-25

Fri. 25—Luke 2:1-20

Sat. 26—Matt. 2:1-12

Memory Verse, Luke 2:30-32, For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

Sun. 27—Luke 2:21-40

Mon. 28—Matt. 2:13-23

Tues. 29—Luke 2:41-52

Wed. 30—Matt. 3:1-17

Thurs. 31—Matt. 4:1-17



The devil will promise you the whole world, but he doesn't own a grain of sand.

Paul L. Wagner  
R, 1  
Manheim, Pennsylvania 17545

# BIBLE MONITOR

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## WHAT MORE CAN YOU ASK

God's love endureth forever —  
What a wonderful thing to know  
When the tides of life run against you  
And your spirit is downcast and low . . .

God's kindness is ever around you,  
Always ready to freely impart  
Strength to your faltering spirit,  
Cheer to your lonely heart . . .

God's presence is ever beside you,  
As near as the reach of your hand,  
You have but to tell Him your troubles,  
There is nothing He won't understand . . .

And knowing God's love is unfailing,  
And His mercy unending and great  
You have but to trust in His promise —  
"God comes not too soon nor too late . . ."

So wait with a heart that is patient  
For the goodness of God to prevail —  
For never do prayers go unanswered,  
And His mercy and love never fail.

—Helen Steiner Rice

## THE WILL OF GOD

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil." I Thess. 5:16-22.

In the earlier part of the chapter, the Apostle warns us to watch and be sober that we may be prepared that whether we wake or sleep we should live together with Him. Surely this should be a great comfort.

We are admonished in vs. 16 to rejoice evermore. I believe we should not rejoice overmuch over our creature comforts because of the brevity of life. We know not when we may be called away. However, we may have joy and rejoicing in the provision of our Heavenly Father. The Christian life should be a pleasant life, a joyful life.

Then we are to pray without ceasing. Perhaps we would rejoice more if we prayed more. Seek the Lord and his strength, seek his face continually. I Chron. 16:11. "Men ought always to pray and not faint." Then again, the Apostle speaks of continuing "instant prayer." Not that we should do nothing but pray — rather the thought is to not permit interference with prayer.

"In every thing give thanks: for this is the will of God concerning you." If we pray without ceasing we shall have plenty to be thankful for. In every thing! That includes adversity as well as prosperity. But human nature prefers to not have adversity. So very few are willing to say as our Lord, "Not as I will, but as thou wilt." Only those who have learned that God works in all things for good to those who love Him can give thanks for all things. It is not that all things are good in themselves, nor that they work together by any power within themselves. It is God who works in all things to bring about the final good of those who trust Him.

We are not to quench the Spirit, vs. 19. It is the Spirit of grace and supplication that helps our infirmities and assists our prayers and thanksgiving. There are two ways to quench fire — by withdrawing fuel or smothering. One dare not indulge in carnal lusts and affections.

Despise not prophesying, vs. 20. Preaching and interpreting the Word has its place. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Prove all things; hold fast that which is good. We need

to search the Scriptures as did the Bereans to see if these things are true. We need to try the spirits whether they be of God because many false prophets are gone out into the world.

Then we are to abstain from all appearance of evil. This is a very good way to do his will, he shall know of the doctrine, whether it be of God." John 7:17.

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## WHAT WOULD YOU SAY?

A young boy was watching a man working on a fence. When he hit his finger, he said, "Praise the Lord." What would YOU say?

Someone asks you why you believe in God and live as you do. What would YOU say?

A man working on a chimney said carelessly, "This is probably as close to Heaven as I'll get! What would YOU say?

A friend asks you to accompany him to a place where you know there will be sinful activities. What would YOU say?

A person who had always used clean language in your presence starts using profanity. What would YOU say?

Someone comes to you and begins telling a filthy story. What would YOU say?

A boy said, "I curse all the time because I think it's fun." What would YOU say?

You are asked, "If Christ comes tomorrow, what must I do today to be saved?" What would YOU say?

Many of these are true happenings to which I didn't always reply as I should have. I Peter 3:15 says in part, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." If God asks me why I didn't reply according to the hope in me, what would I say?  
— Sister Eileen Broadwater

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## DEVILS, DEMONISM, AND WITCHCRAFT

There's an amazing rise of interest in occult activity in our times. There are more and more books at the corner drug store dealing with demonism. The occult has been given much exposure in newspapers and magazines. High schools and colleges are offering courses dealing with witchcraft and astrology. Children in school wear T-shirts with the words "The devil made me do it" inscribed over the front of the shirt. The film "The Exorcist" is being shown in movie houses all over the land, and people stand in long lines waiting to get into the theater.

The word "occult" is a general word that is used to describe the whole realm of activities including witchcraft, magic, seances, and fortune-telling. The word "exorcist" is a word used to describe one who drives out an evil spirit by means of ritual practices and pagan incantations. All these experiences involve some kind of penetration into the realm of darkness and into the world of evil spirits. Today occultism and exorcism are becoming big businesses, exciting the imagination and the curiosity of thousands.

The Christian is not too much surprised by this undue interest in satanic activity, because the ninth chapter of the Revelation makes it clear that just before Jesus comes, there will be a fearful increase in demon activity.

### 1. THE EXISTENCE OF DEVILS

One of the most fascinating and most frightful truths of the Bible, is its teaching concerning the presence and power of the devil. And to make it even more frightful, the Bible says that the devil has a great host of helpers called demons. These evil spirits compose an entire kingdom of spirit beings that are governed and controlled by Satan himself. They oppose the message of the Gospel, and do their evil work by influencing the hearts of men, and sometimes they have even invaded the courts of heaven.

How Satan and his fallen angels came to be, is not quite as clear as the fact that they exist and that they are very real. The Bible lets no doubt about the fact that the devil is a real person and that under his direction, untold millions of demons are constantly in operation. Deut. 32:17 says of idolatrous Israel, "They sacrificed unto devils, and not unto God." The Apostle James says, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Luke says "And in the synagogue there was a man who had a spirit of an unclean devil." Jesus believed in the genuine reality of devils. He commanded His disciples to cast them out (Matthew 10:1); He rebuked them (Mark 5:8); He had complete power over them (Matthew 12:29); He tells of their final doom (Matthew 25:41). Most people be-

lieve something about the realm of darkness, but they look at Satan as a kind of mystical personification of evil. Very few believe in a real personal devil. Yet no honest mind can read the Bible without coming to the conclusion that great hosts of devils actually exist.

## 2. THE NATURE AND ACTIVITY OF DEVILS

Luke tells how the disciples came back from the mission on which Jesus had sent them, and they were rejoicing because "even the devils are subject unto us." But in response, Jesus called the devils "spirits" — that is, beings which do not have physical bodies, but which do have personality and intelligence. Devils are called spirit beings, and thus are not limited by physical bodies. Compare Luke 10:17 with Luke 10:20.

**(1) Devils disseminate uncleanness and promote occult activities.** Demons are wicked creatures that hate God and they hate those who have come to put their trust in God. They seem to delight in causing human grief and pain. The Bible describes a man possessed of devils, by saying that he had his dwelling among the tombs, "and no man could bind him, not even with chains; and night and day he was among the tombs, crying and cutting himself with stones" (Mark 5:3-5). The poor wretched man lived among the tombs; he wouldn't stay in a house; he cut himself with stones; he couldn't be bound with chains.

Devils are sometimes called "unclean" spirits. They operate in darkness and plague human bodies, and instigate the practices of witchcraft and necromancy and other forms of sorcery. Witches sometimes dig up the bones of the dead to make magic salves; they use toads and serpents and reptiles as channels for their wicked art. And a fact which should challenge all of us — is the rapid growth of Santanism (and all the black arts that go with it) all over the land. More than 20,000 members have been added to the Santanist cult in the U.S.A. during the past five years. These people openly worship the devil.

There is an old house in San Francisco. It's painted black, and called "The Church of Satan." Anton LaVey is the high priest. A naked priestess is in display before the audience when he conducts his services. Nude men and women sometimes participate in the ritual. Girls wrestle with snakes dangling on their shoulders. Recently during a service, a man naked from the waist down, was being whipped by another. The ritual centers on three emotions — lust, vengeance, and unrestrained greed. The leader says, "May all your lustful thoughts reach fulfillment; let lust reign supreme." And then he sums it all up with the phrase "Hail to Satan."

LaVey (speaking at a southern university) outlined four principles which serve as guidelines for the members of his church:

1. Be kind only to those who deserve it.
2. Seek vengeance when necessary rather than turning the other cheek.
3. Each person should put himself first, and worry about others later.
4. The seven deadly sins (greed, envy, gluttony, pride, sloth, anger, and lust) should be the motivating factors of life.

Worship services based on this philosophy are being held every week in many of the large cities of the United States.

Moses, time and time again, warned Israel against the practice of magic and divination and prognostication and necromancy. These things are connected with the worship and influence of devils. Read Deuteronomy 18:10-12. Those who conduct seances and claim to talk with the dead (that is, they practice necromancy), may seem to have some strange, mystical power. But it is not because they are in touch with the dead; it is because they are controlled by wicked unclean devils. I once worked (for a plumber) in the room where seances were held (by a spiritist cult). It was a creepy place — but the thing that impressed me above all else, was the filthy immoral conduct of those who operated the place. It seemed they could speak nothing that was sensible and clean.

Each of us needs to be warned never to tamper with the fortune-teller, the astrologer, the stargazer, the seance, the ouija board, the palm-reader, the pow-wow doctor, etc. The Christian must carefully avoid all participation in such occult practices.

Never become involved even out of curiosity — because if you expose yourself to their influence, you are laying your life open to demonic attack. Playing with any form of sorcery is not a harmless pastime, but a dangerous engagement with demonic forces.

One lady appeared at a police station some years ago and stated that she had just shot her son to death. An astrologer (one who prophesies human character and fate from the constellations of the stars), had told her that her son (who had been sick for some time), would never get well. And so to save the boy from a terrible future, she took a rifle and shot him to death. Yet hundreds of daily newspapers carry the astrologer's horoscopes, and multitudes consult them seriously every day.

The Bible firmly condemns every form of magic, and the fact that the Scriptures repeatedly forbid such activity is evidence that God links these practices with demonic power. Such practices are all forms of sorcery (another word which describes occult practices), and God links sorcery with murder and adultery and lying in

Revelation 21:8. Those who know Christ don't need the prognostications of persons like Jean Dixon or any other so-called prophet. It's not necessary for any of us to consult horoscopes, or have someone tell us our future by reading the palms of our hands. Our Christian faith has given us a stability (an anchor) that is far better. We've been brought into union with God. The Father loved us from all eternity. The Son died for us and came into the world to provide for our salvation. The Holy Spirit lives within our hearts. We can leave the future with God, and trust the Lord to meet our needs day by day! The old hymn which tells us to "Trust and Obey" — sums up the true Christian attitude very well.

(2) **Devils subject men to temptation.** They will do anything anywhere to carry out their program of opposition to God's plan for our lives. Just as the serpent beguiled Eve, so devils would like to bring defeat into the life of every Christian. Paul says (II Cor. 11:3), "But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." Many have said concerning some sin they had committed, "I just couldn't help it; it seemed like something just took hold of me." Most of us at some time or another have been conscious of a personality that was driving us on to sin. We found that there have been times when it was difficult to pray, and to concentrate on the message of the Bible when we tried to read the Scriptures.

The very atmosphere about us is infested with devils who are doing their level best to ruin our testimony, to hinder our spiritual growth, and to drag our souls down to Hell. There's not an evil word spoken (nor an unkind deed done) without the assistance of the devil. Devils have energized every evil deed that has ever been committed on earth. Their ultimate aim is to wrap us in darkness and to lock us forever in that place where there is only weeping and wailing and gnashing of teeth. It's the devil that entices men and women to do wrong. He is the one that inflames the passions and stirs the appetites. He is the one who gives a craving for illicit sex, and a hunger for tobacco, and a desire to get revenge when someone mistreats us. If we would only recognize that the evil temptations we're confronted with from time to time, are coming from a real personal devil — we would be more diligent about seeking victory.

(3) **Devils bring infirmities upon the body and mind.** Demons can cause blindness (Matthew 12:22, insanity (Luke 8:26), suicide (Mark 9:22), and physical deformity (Luke 13:11). However, not all blindness and insanity and suicides are the result of demon influence. Sometimes these are caused by natural causes. Mark 3:15, for example, distinguishes between sickness

resulting from natural causes and sickness caused by demon activity — but certainly devils can cause sickness. The destruction of Job's house and of his flocks, and the boils that tortured his body — these were caused by Satan. The "thorn" which troubled the Apostle Paul was some kind of physical ailment. The Bible says the ailment was a "messenger of Satan" (II Cor. 12:7).

Devils also attack the mind. They stir men to corruption and goad into adultery and feed the mind with iniquity. Some time ago, in Miami, Florida, a young girl killed a 62-year-old man by stabbing him forty-six times. She was convicted of manslaughter and given a seven year sentence. After her conviction she smiled, said a prayer to the devil, and thanked him for the light sentence. She said she enjoyed the killing.

We are simply saying that there are men and women (maybe one should call them "beasts"), who are walking the streets and lanes of our cities today, that are just as full of devils as the poor man described in the Bible who lived among the tombs.

**(4) Devils inspire false teachers and false teachings.** The most prominent false prophet today (at least in the secular world), is Jeane Dixon. She's an attractive personality with many noble ideals, but many people are unaware of an unusual serpent that visited her room shortly after midnight on July 14, 1952. Jeane Dixon says, "Its powerful little body twisted down the side of my bed, raising the corner of the mattress. I could feel its head nudging beneath my ankles, and its body growing larger as it wrapped itself about my body." She says, "As the snake gradually entwined itself around my chest, I could see its head, but not its eyes. They were gazing toward the east, but while I watched, it slowly turned its eyes and gazed into mine." And then she says, "In them (that is, in those eyes,) was the all knowing wisdom of the ages. Even though the room had been almost total darkness, it was now bathed in brilliant light."

There is a lot more in those statements from Jeane Dixon than first meets the eye. Remember that "Lucifer" means "light" The room in total darkness was now bathed in brilliant light. Keep in mind too that Mrs. Dixon believes that the serpent's eyes looking to the East, imply that she must look to the East for wisdom and guidance. For several thousand years, the eastern hemisphere has been the harbinger of pagan, Christless religions—and the present-day fascination with the mystic religions of the East is demon inspired. One who disembarks from an airplane in Chicago on a Friday evening will find dozens of young people (followers of Hare Krishna) selling the literature of the East—Hinduism, Buddhism, and the various Islamic faiths.

The Bible says that in the latter times some shall depart from the faith, and shall give heed to seducing spirits and "doctrines

of devils" (I Timothy 4:1). One of the primary objectives of demons is to deceive men and to lead them astray—and so they distort the truth and promote evil doctrines. The great heresies within the church today are doctrines promoted by devils. These include the teaching that a priest can forgive sins; the teaching that there is no place of eternal punishment; and the general philosophy that one can look like and live like the world and still be saved. These are doctrines of devils.

The false teachers of our day are often very pleasant and cultured and highly educated men. Remember that one possessed with devils need not be a wild-eyed raging fanatic. The demon-possessed Gadarene was not the only example of demon possession. Mark tells about another possessed with devils (Mark 1:21-27). This man was sitting in the synagogue, worshiping with the rest of the people. There was no sign of demon possession until Jesus came on the scene. Then the unclean spirits cried out to the utter shock and dismay of the congregation. Many evil spirits are vicious and vile, but others are refined and learned and religious. Many false teachers put on a nice front, but they are in reality promoting the doctrines of devils.

### 3. OUR VICTORY OVER DEMONS

Satan and his host of angels are active today, but the time is soon coming when they are going to fall under the judgment of God (Read Revelation 20:10). In the meantime, how can we be victorious against his onslaughts?

For one thing, we are told to submit ourselves to God (become children of God through faith in Jesus Christ), and to resist the devil (James 4:7). We can resist him by using the same weapon Jesus used when He was tempted—the Word of God. Jesus repeatedly said, "It is written." Satan will be unable to make deep inroads into the life of a person who has accepted Christ, and who accepts the instruction of the Bible, maintains a prayer life, and daily seeks to resist the devil.

We are admonished too, in Ephesians 4:27, to "neither give place to the devil." This means that we should crowd him out; don't give him any room; keep busy with wholesome activities so that he can't get a foothold. Not to "give place to the devil" means that we must guard our tongues, watch our hearts, and crucify evil passions.

A final note related to our victory over demons is a reminder never to dabble with the occult. God drove the Canaanites out of Palestine because of their occult practices. Deuteronomy 18:12 tells about it. Undoubtedly these people were adulterers, theives, and murderers—but it wasn't for such crimes the final destruction came upon them. The thing that brought on the fierce wrath of

God, was their tampering with evil spirits. These things are written as examples in order that we might not fall into the same error.

There are two forces at work in the world—the forces of Christ and the forces of the devil. Each of us is casting a vote. The devil has made a bid for our souls. At the same time, Jesus Christ wants us to follow Him, the only way to God. Each of us has the opportunity to either follow Christ or the devil.

—Brother Harold Martin  
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York, Pennsylvania 17404



## JESUS

In His ministry, Jesus by miracles proved Himself to be the Son of God, the Saviour of the world.

Now by parables many lessons are given to draw us to the Saviour. Therefore it is important that we give ear, and listen carefully to what He says in the parable of the sower.

"A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear," Luke 8:5-8.

A very simple lesson, a sower took his seed and scattered it, and it fell everywhere. That which fell on good ground grew, and brought forth fruit. But what happened to the rest of the seed? Some, the birds ate, some sprouted and died, the rest was choked out. What does this parable mean to you? Even the disciples asked Jesus, saying, "What might this parable be?"

And He said, "Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth with patience," Luke 8:11-15.

We gather from this the seed which the sower sowed is the Word of God. Knowing this, should we not be more careful where we sow this seed? Such good seed should be put where it will grow and not be wasted. But then as a sower who of us know from whom the devil will steal the Word? Do we know who will fall in the time of temptation, or be choked with cares and riches and pleasures of this life?

When planting our garden, if we buy some expensive seed we are careful to prepare the soil well, and plant the seed where it will get plenty of sunshine and water. Would it not be well to work down the soil with prayer, and give it a little watering of tears, so that we may have better soil in which to sow this good seed, the Word of God. For faith cometh by hearing, and hearing by the word of God. So let us spread the Word that men may hear and believe.

John tells us "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men," John 1:1-4. From these verses we learn that the Word he speaks of is Jesus, and this Jesus is life; and the life was the light of men. So then if this Word can be sown into the hearts of men they will have life and light. That's why we have this parable of the sower, so that we would go out and sow the seed that our Heavenly Father may receive fruit.

The Apostle Paul started many churches with this seed, the Word. He loved to spread the Word, he knew its power for he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16-17.

Matthew closed his book with the words of Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19-20.

Jesus in another parable warns us of the enemy who came while men slept. The enemy came and sowed tares in the same field among the wheat. So we have two kinds of seed, both growing together.

In closing let us notice again the words of Jesus. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my

barn." Matt. 13:13. Who are you sowing for and what will be your end? Will it be with the wheat to the barn, or with tares to the fire?

— Brother H. Edward Johnson R. 5, Box 76, Wauseon, OH 43567



### CHILDREN'S PAGE

#### THE BUTLER REMEMBERS

Genesis 41:1-32

Two years after the butler of Pharaoh had been restored to his office as cup-bearer to the king, Pharaoh had a dream. He dreamed that he stood by the river Nile, and seven fat cows came up out of the river and fed in a meadow. After them came seven lean cows and they ate up the seven fat cows. Then Pharaoh got awake.

Pharaoh slept and dreamed the second time and this time he dreamed about a stalk of corn that had seven big full ears, and then seven thin ears grew after them and devoured the seven full ears. And Pharaoh awoke.

In the morning Pharaoh was troubled about his dreams and he called for his magicians and wise men and told them his dreams but there was none that could tell him what they meant. Then the chief butler spoke to Pharaoh and said, "I do remember my faults this day: When the chief baker and I were in prison we dreamed a dream one night and there was a young Hebrew there that told us what our dreams meant. And it came to pass that the chief baker was hanged and I was restored to my office just like he said."

Then Pharaoh called for Joseph and Joseph shaved and changed his clothes. In those days anyone that came unto the presence of the King was provided with special clothes. So Pharaoh told Joseph his dreams: The seven fat and lean cows and the seven full and lean ears of corn.

Joseph said unto Pharaoh, "The seven cows and the seven ears of corn are one and they mean the same: God has showed Pharaoh what is about to happen. The seven fat cows and the seven full ears are seven years of plenty and then after them are the seven lean cows and seven thin ears which are seven years of famine. And the famine will be very grieved and God will soon bring it to pass, and it is sure to happen."

Pharaoh realized that he had a valuable man in Joseph. Joseph never went to prison again. God was pleased with Joseph. From then on Joseph was to be a great man.

## ANSWERED PRAYER

### Part 4

Keeping in mind Webster's definition of prayer, "An approach to deity in thought and word," our last article illustrated a prayer approaching the Deity in thought. I want to now refer to a prayer in which the one who prayed approached the Deity, Christ Himself, in word and received an immediate answer to his prayer.

In Matthew 8:1-3, we read of a leper, one whose body was racked with pain, one who was considered an outcast and one who was shunned by masses of humanity.

It is very likely that this man sought help from many doctors. Perhaps he tried every remedy that people suggested to him. Yet, he remained a leper.

Leprosy was one of the most loathsome and dreaded diseases. It is a slowly progressing and intractable disease. Scabs and white shining spots are more than skin deep. The hair around an affected part turns white. As the disease progresses, there is a growth of quick, raw flesh. Such victims were considered unclean, so they were isolates. Contact with a leper defiled whoever touched him. Slowly, but surely, they knew that certain death was imminent.

Because of the nature of leprosy, while the cure of other diseases was called "healing," that of the leper was called "cleaning." Lepers were well aware of the difference.

Jesus had just descended from the mountain with multitudes following him. When the leper saw Him, he worshipped Him and personally approached Christ with a request that some consider a prayer.

"Lord, if thou wilt, thou canst make me clean." Here is a short prayer from a man much in need of cleansing. There was no doubt in his prayer. There should be none in ours. "If thou wilt, thou canst." The leper never doubted for a minute that Christ could cleanse him. His only thought was would Christ be willing. He truly manifested faith.

Faith is an essential element in having our prayers answered. We must believe that He is and that He is a rewarder of them that diligently seek Him.

This leper's prayer was immediately answered. "Jesus said, 'I will; be thou clean.' And immediately his leprosy was cleansed."

He went to the right source in the right way and received his answer. We have the same God and the same Christ to pray through and the same Holy Spirit to interpret our prayers. When we pray aright and commit our will to His, He will answer our prayers too.

— Brother Paul R. Myers, Box 117, Greentown, Ohio 44630

## NEWS ITEMS

### BETHEL, PENNSYLVANIA

We, the Bethel Congregation were privileged to enjoy another Lovefeast occasion on Sunday, October 27. Visiting ministers with us during the day were: Elder Jacob Ness, Allen Eberly, and Brother Jack Snyder. In the evening approximately 136 surrounded the Lord's table with Brother Jack Snyder officiating.

— Sister Mary Hartz, Cor.

### NOTE OF THANKS

I want to thank all the brethren and sisters that remembered me in my illness, for the cards and gifts, and especially for the prayers that were offered in my behalf. May God richly bless everyone is my prayer.

— Sister Alma Meade

### NOTE OF THANKS

We want to thank everyone for all the cards, gifts, and scrapbooks given to our daughter, Yvonne, after her accident. Also for the prayers offered in her and our behalf and for the kindness shown to us. We can only thank you but may God richly bless you.

— Brother and Sister David Kegerreis and Family

### OBITUARY

#### BERNICE MAE THRONE

Daughter of John and Ida (Whipple) Clay was born January 23, 1896, and departed this life unexpectedly Sunday evening November 3, 1974 at her home near Alvordton, Ohio.

At the age of thirteen she gave her heart to the Lord and became a member of the Walnut Grove Church of the Brethren, later transferring her membership to the Dunkard Brethren of which she was a charter member.

On January 27, 1915, she was united in marriage to Harve L. Throne of Pioneer, Ohio. To this union were born two sons and two daughters, Marie Lucille, Margaret Evelyn, John Gerald, and George Harold.

In 1917, she with her husband was called to the office of deacon.

She was a faithful follower of her Lord and Saviour and served in every way she could for the good of others.

She lived her entire life in the community in which she was born.

Preceding her in death were one daughter, Margaret Evelyn Rupp, also three grandchildren, Jonell Throne, Ronnie Rupp, and David Surbey.

She is survived by her husband, Harve; one daughter, Mrs.

Willard (Marie) Bowers of West Unity, Oh.; two sons, John Gerald of Milan, Illinois and George Harold of Alvordton, Ohio; one foster daughter, Nina Edwards of Cape Girardeau, Missouri; fourteen grandchildren; twenty two great-grandchildren; one foster brother, Vernon Winters of Ottawa, Ohio; one sister, Mrs. Bertha Hicks of near Osseo, Michigan; nieces and nephews; and a host of relatives and friends.

Many times her home was shared by others who otherwise would not have known the atmosphere of a Christian home and mother.

We know our loss is her eternal gain.

Don't weep for me dear loved ones;  
For my joys are made full at last.  
I've taken that step that we all must take,  
For me, earth's sorrows are past.

I've entered the realms of the heavenly,  
It's beauty I cannot tell,  
Christ has fulfilled His promise  
With Hm I shall ever dwell.

I've beheld the face of my Saviour  
'Twas glory beyond compare,  
I've seen the prints in His hands and feet  
'Twas my sins that helped nail Him there.

I've said "Hello" to my loved ones  
That I once said "Good-by" to below  
And now I am waiting dear loved ones  
Until you are called to go.

— The Family



If you want to be miserable, think much about yourself; about what you like, what you want; what respect people ought to pay to you, and what people think of you.

The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.

The kindest thing Heaven has done for man is denying him the power of looking into the future.

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as a master.

There is no right way to do a wrong thing.

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W.S. Reed 1-71  
Dallas Center, Iowa 50063

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## SAW YOU NEVER IN THE TWILIGHT

Saw you never in the twilight  
When the sun had left the skies,  
Up in heav'n the clear stars shining  
Through the gloom, like silver eyes?  
So of old the Wise Men, watching,  
Saw a little stranger star,  
And they knew the King was given,  
And they followed it from far.

Heard you never of the story,  
How they crossed the desert wild,  
Journeyed on by plain and mountain,  
Till they found the Holy Child?  
How they opened all their treasures,  
Kneeling to that infant King;  
Gave the gold and fragrant incense,  
Gave the myrrh in offering?

Know ye not that lowly Baby  
Was the Bright and Morning Star;  
He who came to light the Gentiles,  
And the darkened isles afar?  
And we, too, may seek His cradle;  
There our hearts' best treasures bring;  
Love, and faith, and true devotion,  
For our Saviour, God, and King.

—Selected

**JESUS - SAVIOUR**

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21.

As Joseph was pondering upon the circumstances concerning Mary, his espoused wife, an angel appeared unto him to reassure him and make known to him concerning the birth of a child to her. The angel also indicated His purpose in this life for His name was to be Jesus, meaning Saviour. He was to be the Saviour of His people to save them from their sins.

Ancient authorities do not agree on the date of Christ's birth. It isn't so important that we know the date of His birth, but rather that we know Him. History tells us that the early Christmas festival sank into its Christmas elements. We, too, need to keep in mind the meaning of the day and that our observance of it might honor Christ's birth.

In the account given in Matthew, the first thing the Wise Men did when they came to Bethlehem was to fall down and worship Jesus. This would suggest the importance of our recognition of Jesus as the Son of God and our Saviour. It would further suggest the importance of our worship of Him, for if we fail in this our gifts and gatherings will do little to bring us closer to God and into favor with Him.

The next thing we read concerning the Wise Men is that they opened their treasures and presented unto Him gifts; gold, frankincense and myrrh." We would remember that this was the first Christmas. God gave His only begotten Son in the form of a baby and soon after, the Wise Men brought gifts to Him. This would suggest that in giving gifts we should do so in the spirit of love and unselfishness which characterized the giving of God's gift. If ye love them which love you, what thank have ye?

In the account as given according to Luke, we also read there was with the angel a multitude of the heavenly host praising God. Later, as the shepherds returned from visiting Mary, Joseph, and the Babe, we read that they glorified and praised God for all that they had heard and seen. We feel that the praise of both angels and shepherds included singing. And what joyful singing that must have been! Think at what a disadvantage we would be if we could not express our praises in song!

As the angels were praising God they said, "Glory to God in the highest, and on earth peace, good will toward men," Luke 2:14. We believe the peace which the angels spoke of was that which comes through the Atonement of Christ for sin. On another occasion Jesus said to His disciples, "Peace be unto you." This peace can only be ours as we have freedom from all the distresses experienced as the result of sin. This unhappy world knows but little of peace. In all of recorded history there have been but comparatively few years in which there was not a war in progress somewhere in the world.

Some have read the message thus, ". . . and on earth peace, toward men of good will." But this is not the message. Thanks be unto God that the mes-

sage is still ". . . good will toward men," from Him, "Who will have all men to be saved, and to come unto the knowledge of the truth," I Tim. 2:4.

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### THE PRINCE OF PEACE

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace," (Isa. 9:6).

We are living in a time of great unrest, turmoil, suffering, disorder, and fear. Practically every day we hear of rumors of wars and of disagreements between nations. And yet through it all the world statesmen are talking of a lasting peace. Leaders are meeting in various groups, times, and places. They have set up an elaborate organization, called the United Nations. And for what purpose? They are seeking for peace. Where are they going to find the One who can bring order out of chaos and establish peace in the heart of every individual on this earth. Will they find His name in the world's "Who's Who," where the great of this earth are listed? No! They will find His name in the Word of God. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace" (Isa. 9:6). ". . . Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). Many people are looking for a man, but the Prince of Peace is the child who was born in Bethlehem's manger almost two thousand years ago.

The Prince of Peace Is the Child. ". . . Unto us a Child is born . . ." He was born of the Virgin Mary in the lowly manger. He did not come as a great prince surrounded by his court and with his heralds announcing his arrival to the high and mighty of the land. He came as a babe and His birth was announced to the humble shepherds who were watching their flocks on the hillsides of Judea. An angel proclaimed to them that He was the bearer of "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And the multitudinous angelic hosts of heaven echoed the glorious message, "Glory to God in the highest, and on earth peace, good will toward men." The Prince of Peace had arrived! He came bringing peace to all who would accept Him as their peace.

The Prince of Peace was laid in a manger "because there was no room for them in the inn." This sad story has been repeated over and over again throughout the years by those who have heard the Gospel message. There has been no room for Him in the inn of their lives. Today many are looking for rest and peace — lasting peace, and yet they continually reject the

One who said, "Come unto me . . . and I will give you rest." They spurn the One who said, ". . . My peace I give unto you." The peace of Jesus Christ, the Son of God, is freely given to all those who will make room for Him in their lives and give Him full control.

The Prince of Peace is the Son. ". . . Unto us a son is given. . . ." The first man and woman lived in peace with God and had a blessed fellowship with Him, for God walked and talked with them in the garden in the cool of the day. But Adam and Eve sinned, they lost peace with God. And as that peace was lost in the heart of the individual man, peace was likewise

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### NOTICE

Beginning with December 15 issue the BIBLE MONITOR is being printed by another printer.

The Board of Publication is taking this action in an effort to have the Bible Monitor published punctually.

It will also be noted that THE BIBLE MONITOR is composed of sixteen pages to expedite publishing and to hold down rising costs.

Final plans concerning back issues have not yet been fully decided. Your patience and forbearance has been appreciated and is still solicited.

Please send any corrections or changes for the February 1 issue by January 10, 1971. This would include Lovefeast dates, Congregation Directory information, names, addresses, telephone numbers, etc. Also Ministers, Deacons, and Mission Points.

—EDITOR

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lost between man and man.

Someone had to redeem man from his sinful state and reconcile man and God; someone who, in reconciling man to God, would restore peace between man and God and to the individual heart, and thus restore peace between man and man. From the time of the first sin on down through the ages, God promised that such a Redeemer should come. That Redeemer had to be someone who was spotless, without blemish, and sinless. Who could meet those conditions except God Himself? God had to come to earth in the person of His Son in order to reconcile sinful humanity to Himself. ". . . Unto us a son is given. . . ." It was the Son of God who had to come to make possible peace between God and man. We sometimes sing "No angel could His place have taken." How true! It was the Son who came to earth as a little babe, took upon Him the form of flesh, and became a man—the God-man—in order that He might fulfill His work as the Prince of Peace. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," (Heb. 2:17).

If man was to be reconciled to God, it was necessary that blood be shed. And so, we see Jesus living and working for thirty-three years under the shadow of the cross. The ultimate purpose in Christ's coming to earth and partaking of human flesh was to shed his blood on Calvary's cross. Jesus suffered, bled, and died that He might become the propitiation for our sins. But it is only as we have faith in His shed blood that He becomes our propitiation. "Whom God hath set forth to be a propitiation through faith in His blood. . . ."

Christ came to earth, dying for sinners and spreading abroad the plan of pardon and salvation. Through the ages, has there ever been a prince who offered peace to his subjects by meeting the penalty for sin and making possible complete forgiveness? Not only did Christ make possible forgiveness for past sins but He makes us into creatures who are made partakers of the very peace that He Himself possesses. He said, ". . . My peace I give unto you. . . ."

The Prince of Peace Is the King of kings. ". . . The government shall be upon his shoulder. . . ." He was born of the kingly lineage of David. He was born to rule, and some day all things will be put under His feet and His foes shall become His footstool. The Son who came to earth to die is also the King who shall reign. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Jesus said, "All power is given unto me in heaven and in earth."

The Israelites of old gave names to individuals that described the character of the one to whom given. Let us look at the names here ascribed to this King of kings. The first name given to the King shows Him to be of a wonderful character. He was wonderful in His conception. ". . . For that which is conceived in her is of the Holy Ghost." Never before and never

since has a child had so wonderful a conception.

He was wonderful in His birth. He was born of the Virgin Mary. The angelic host of heaven attended His birth. Wonderful indeed is the fact that the Son of God should be born of a woman.

He was wonderful in His preaching. Others spoke the message that was given to them of God. They spoke the things given to them in the law of Moses and the prophets. Christ alone was able to say, "Ye have heard that it hath been said . . . but I say unto you." The wonderfulnes of His preaching was testified to by the officers, who, being sent to arrest Him, returned saying, "Never man spake like this man."

He was wonderful in His miracles. The world had seen miracles performed by men of God before this, but never in such a marvelous manner as Christ performed them. When John sent two of his disciples to inquire of Jesus if He was the one who was to come as the Messiah of Israel, Jesus told them to go back and tell John the things that they had heard and seen. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." How wonderful Christ was in His miracles!

He was wonderful in His sufferings. Never have we heard of another who suffered for all mankind, as did Christ. He was "a man of sorrows, and acquainted with grief." And He bore all the agony and suffering of Gethsemane and Calvary for you and for me.

He was wonderful in His death. Our Lord was so wonderful in His death that even the hardened centurion, and others, who watched Him die, exclaimed, "Truly this was the Son of God." No one could take Christ's life from Him. He laid it down of Himself in order that He might take it again. He laid it down to purchase our salvation.

He was wonderful in His resurrection. He was placed in the tomb, and although the combination of death, hell, and the devil tried to keep Him there, He tore away the bars and rose triumphant over death. We can be buried with Him and likewise be risen with Him to newness of life whereby we find Him to be our Prince of Peace.

He was wonderful in His ascension. As He was speaking to His disciples and giving them commandments for carrying on His work, He was taken away from them and ascended to the right hand of the Father, where "He ever liveth to make intercession" for us. He is living today and is our advocate with the Father. Wonderful!

The second name given to the King of kings is "Counsellor." A counselor is one who advises in matters of law and manages his client's case in court. Christ is our counselor before the Father. It is alone through Him that we can come boldly to the throne of grace. If we sin, it is He who presents Himself before the throne and shows His nail-scarred hands and feet, and His spear-pierced side, and pleads, "Forgive him, Father; I suffered this for him." What peace is ours if we have engaged a counselor who can so ably plead our case!

"His name shall be called . . . The mighty God." Several hundred years before Christ's birth we have His deity foretold. It was not a man who was to come, bringing light to the people that walked in darkness. It was to be one of the persons of the triune God Himself—the mighty God coming to triumph over His enemies and destroying ours.

"The everlasting Father." He is the one who created and brought into existence all things. He is the giver of all life. He was in the beginning with God. And He will continue to live throughout a never-ending eternity. The Psalmist says, "From everlasting to everlasting, thou art God."

"The Prince of Peace." He brings peace to individual believers, to families, to communities, and to nations if they will but trust Him. The troubled hearts of humanity have been seeking for peace for centuries, and it is now within their grasp if they will but reach out in faith and accept it. But oh, how many there are in the world who have never heard of the Prince of Peace; how many there are who have heard of Him and yet reject Him! Christian friends, our hearts ought to be stirred this Christmas season when we think of the many who do not know of the way of peace.

What does Christmas mean to you anyway? Is it a time merely for feasting and for giving and receiving gifts? We celebrate, but we forget why there is a reason for celebrating. We forget who was born and why He was born. It is the birthday of the King of kings and Lord of lords, the Prince of Peace, that we are celebrating. "Thanks be unto God for His unspeakable gift." The angel proclaimed that these good tidings were for all people. May we show our thanks to God for His Supreme Gift by carrying the tidings of peace to all people. It is our privilege.

Let us make this Christmas season a time of honoring Christ, that the world around might see the Prince of Peace enthroned in our lives. Our peace with God will not continue unless we continue to place our trust in Christ and His eternal Word. His peace is our peace if we permit Him to have full control over our lives, "for He is our peace."

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—Selected from the Christian Monitor



### COINCIDENCE or DESIGN?

Was it coincidence that the birth of the "Star out of Jacob" (Num. 24:17) was heralded by a star of the East, that the baby King aroused the jealousy of King Herod and the devotion of the Kings of the East? Was it accident that the birth of Him who called Himself the Light of the World and the Good Shepherd was accompanied by a heavenly light revealed to the shepherds of Bethlehem?

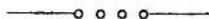
Was it coincidence that He who called Himself the Bread of Life was born in the town whose name meant "the house of bread" or that He who had no place to lay His head should be born in a stable because there was

no room in the inn? Was it mere accident that the Prince of Peace was born when peace was over the known world as Milton wrote?

No war, or battle's sound  
Was heard the world around;  
The idle spear and shield were high uphung,  
The hooked chariot stood  
Unstained with hostile blood,  
The trumpet spoke not to the armed throng,  
And kings sat still with awful eye,  
As if they surely knew their sovereign Lord was by.

Was it coincidence that the greatest Son of David was born in David's ancestral home and that the Friend of Publicans and sinners was born among the lowly? Was it accident that He who was called The Lamb of God was born in a family that could not even afford a lamb for the purification ceremony? (Luke 2:24).

No, it was all by design. It was a Divine plan that makes the old story so beautiful and so gripping even two milleniums later. It all fits together beautifully.—The Presbyterian.



### HIS UNSPEAKABLE GIFT

"It was Christmas Eve. Alone, a strange man, clad in a garment ragged and stained, walking through the streets of the great city. At all the doors He knocked and begged entrance, saying, 'My name is Christus,' and sadly left each door.

"The houses, where within all were laden with presents, feasting merrily, were celebrating Christmas, yet none knew Him. So He passed on from the cold streets and the highways out to the lone fields. And there, in a narrow lane, He found a little hut of some poor folk. Candlelight gleamed from the window. A hymn, sung by children's voices, came through the stillness.

"The stranger knocked, and the door opened. True hearts met Him, majesty enveloped Him, love and kindness beamed from His countenance. And then He blessed that humble home, which had not rejected Him.

"Verily, the joy of the world was in that humble home, for they forgot not the stranger in whose honor they celebrated Christmas." — From an Old Allegory.

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15). It is a blessed thing to receive a gift, but "It is more blessed to give than to receive" (Acts 20:35). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Why does God love a cheerful giver? Is it not because He Himself is the great giver? "Every good gift and every perfect gift is from above,

and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

"Thanks be unto God for His unspeakable gift." Many times in God's Word is one exhorted to give, and a promise usually accompanies each exhortation. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest. Give according to your means, or God will make your means according to your giving."—(John Hall).

"Thanks be unto God for His unspeakable gift." What is this unspeakable gift? God has given, and is constantly giving many and varied gifts for one's well-being, comfort, and enjoyment. Look at nature. "The heavens declare the glory of God, and the firmament sheweth His handywork." Jesus in His sermon on the Mount admonished His listeners to "consider the lilies of the field." But nature is not His unspeakable gift. Man has the Word of God in which He reveals Himself. Man may learn to know God through the Scriptures. "The Bible is one of the greatest blessings bestowed by God on the children of men . . . It has God for its author, salvation for its end, and truth without any mixture for its matter . . . It is all pure, all sincere; nothing too much; nothing wanting."—(Locke). Yet this Book is not the unspeakable gift. The Christian has received the gift of the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). But the Spirit is never mentioned as the greatest of all gifts bestowed upon men. He is not the unspeakable gift.

"Thanks be unto God for His unspeakable gift." No greater gift could God give to mankind. The unspeakable gift is His own Son. He is the Lord Jesus Christ. Luther said, "The heart of the Giver makes the gift dear and precious." God didn't send a created being, as He could have done, but because of His great heart of love for fallen mankind He sent His only begotten Son. (John 3:16).

When Jesus was born, the angel from heaven was sent to "shepherds abiding in the field" to announce the "good tidings of great joy, which shall be to all people," because there was born "in the city of David a Saviour, which is Christ the Lord." Then "a multitude of the heavenly host" joined the angel and together they sang, "Glory to God in the highest, and on earth peace, good will toward men." His birth marked the greatest epoch in history. This baby, who was called Jesus, "for He shall save His people from their sins," is the unspeakable gift to mankind. "In Him we live, and move, and have our being, "for He is one with God. "He that hath seen me hath seen the Father." And we can know the Son only through the Father. One's knowledge, even then, is imperfect and only in part, for if one understood Him in all His glory and majesty, He would not be the unspeakable gift.

"Thanks be unto God for His unspeakable gift." At this time of year one

teaches the story of the manger and the babe lying there in swaddling clothes, and of how this baby is the unspeakable gift. Yet, how little one knows what it means when he says that God "gave His only begotten Son!" A Christian may sit and ponder, he may study and wonder, and bit by bit he learns what it means when he says, "God gave"—but he shall never be able to say, "Now, I know what it means." To understand more fully, he must go to the cross. There one can clearly see the great heart of love—there he can see God making "him to be sin for us, who knew no sin." "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

"Thanks be unto God for His unspeakable gift." The Lord Jesus Christ is God's unspeakable gift because in this gift God gives to mankind all He has to give. Even now it is possible to sing, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "Beloved, now are we the sons of God . . . we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Some day He is coming—and while Christians are waiting they can show their appreciation by praising and worshipping God, the Father, and His Son, the unspeakable gift, and by serving faithfully in that which is given them to do, so that when life is over, they may hear that voice saying, "Well done, thou good and faithful servant." "Thanks be unto God for His unspeakable gift."

—Ruby P. Zook

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### SOUTH FULTON

Sermon by Bro. Harley Rush

"Thou art Peter and upon this rock I will build my church," Mat. 16:13-20.

We are thinking about the Christian Church that is striving to carry out the teachings of Christ. Peter means rock or something solid. Jesus designed His church in a way that would withstand the storms of time.

I am sure all desire to be a part of this Bride, the Living Church, when Christ comes to gather His own into Heaven. I know I want to be a part of that Living Church. Those who go with Him will be Christians who follow Him in this life.

What is a Christian? One who follows Christ. We think of a Christian as an incorruptible seed, one who is born again. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23.

Nicodemus inquired how to be born again. It is impossible by natural birth. It can't be done except by water and the Spirit. We are then a new creature preparing for eternal life. Thanks be to God for this promise for you and me.

"Thou are the Christ, the Son of the Living God." How many in the world are willing to admit that? Not many, for many crucify and deny Him. We believe and are sure Jesus is the Christ. We are willing to admit He is the Son of God. But I wonder if we have this testimony on our lips as often as we should. If we openly deny Him I am afraid for us. As Christians we are to be partakers of the Divine nature.

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," II Peter 1:3-8.

The gifts mentioned in these verses bring spiritual life, a wonderful characteristic in the life of anyone. They make of the believer a separate people, a body of the Christian Church. Too many give in to worldly lusts. It is saddening to see loved ones away from Christ but we must continue on. Keep on praying! I believe in prayer. I know there is power in prayer.

Christians possess the Spirit of Christ. "For as many as are led by the Spirit of God, they are the sons of God." Isn't that wonderful? You ask, what spirit? — The Holy Spirit. There is none other to lead to salvation.

Those of the Christian faith follow the examples of Christ. He said, "I am the way, the truth, and the life . . . Ye are my friends if ye do whatsoever I command you." There is no other way. Too many say, "I cannot and will not because He requires too much." Yet He does not command anything we can't do. He says, "If ye love me keep my commandments. If we love Him we will be willing to follow His commands. When we are not willing and say, "We will not, we then are not His followers and show it by our deeds that we do not love Him.

In natural life we try to be obedient to our parents because we love them. It is the same with the Church. How can we love the Church if we don't love our parents and God? Hate and love do not work together; it is either Christ or the world.

A Christian church is made up of those who believe that Christ is the Son of God. Peter recognized Him as such when He said, "Thou are Christ the Son of the living God." But whom say YE that I am? We must BELIEVE that Christ is the Son of God or making that confession will do us no good.

Christ had an inborn nature to do all the commandments of God. Divine nature was given us to partake of, that we may become stronger in the faith, that we, too, may be willing to keep the commandments. I think upon this many times. Commandments are necessary to our soul. We are to be law abiding citizens. If we are not, we will pay the penalty. The very

same thing is going to happen if we do not keep the commandments of God. It will be the **reward** in Heaven or the **penalty** of burning forever in Hell.

And then what?. When God pronounces judgment there will be weeping and wailing and gnashing of teeth. On that day there will be the greatest prayer meeting that has ever been known. The Bible says the unrepentant sinner will say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne." They will not be prepared and shall be cast into the lake of fire.

I would to God that we could go throughout the nation and bring multitudes to God! There were three thousand souls saved at Pentecost. How wonderful if we could behold such today!

We are told in the Word to pray without ceasing. Peter's church was so concerned they prayed unitedly when he was in prison and released by the angel. They ALL prayed for him. When he returned to the house where many were praying in his behalf no one believed it was he. They were astonished but joyful. Many things can yet be accomplished for the Church if more will pray in unison.

God has promised that He will be with His Church and I believe the Christian Church is a light to the world. Jesus said, "Ye are the light of the world." Are we willing to go out and show the world we are a light and have been with Jesus? If not, something is wrong within and we should make it right with God. If only you and I would stop to consider, we are a part of this Church and we must help its light to shine or we have failed. God will give knowledge and understanding if we only ask Him. Why don't we feel the need to ask Him daily for wisdom, for His truth to make us free?

Thanks be to God for making it possible for us to inherit that eternal home in Heaven. Romans 12:1 tells us to ". . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Christ was willing to purchase the Church with His blood, so that we might have life. Acts 20:28 says to ". . . feed the church of God, which he hath purchased with his own blood." In doing this, He did it because He loved it to the end. I feel ashamed for our weakness when we sing that song, "What Shall I Render To My God?" He did so much for me. He loved me and died on the cross for me.

The world is going off in disobedience and sin, saying the words of the Bible are not essential. Why do they want to forsake Him? The design and purpose of Christ is to give life and light. There will be life and light if Christ is in the midst of the Church to keep it spiritual and holy that it might grow in grace and knowledge of God's Word.

May God help us that we each may get right with God and His Church and prepare us to this end, is our prayer.

Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.



**CHILDREN'S PAGE****"CHRIST IS BORN"**

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel of the Lord said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Here is the greatest news that man had been given since he disobeyed God in the garden of Eden. And it was told to just a few shepherds, men who were poor in material wealth but rich in faithfulness to God. They were men of God who were given the honor of hearing angels announce the birth of Jesus. How would you like to hear an angel talk to you? How would you like to hear a whole chorus of angels sing? I think that would be the most harmonious music that man had ever heard.

"And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, that the Lord has made known unto us."

This was something that kings would have liked to have seen — but no—they were not holy enough—they could not be trusted to know and see the precious baby Jesus. Shepherds, men of God—who know how to do simple things—who could lead helpless sheep into green pastures and beside still waters—these were the ones God selected to tell of the birth of Jesus. When the shepherds had seen the newborn babe they returned and told all they met what a glorious thing had happened to them—they couldn't keep still; could you?

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

Wouldn't it be wonderful at this Christmas season if everybody could feel like those humble shepherds on that first, glad, Christmas day?

Bro. Rudy Cover,  
Sonora, California

**NEWS ITEMS****LITITZ, PENNSYLVANIA**

On September 13, 1970, Elder Hayes Reed, of California, came into our midst for a revival meeting. The meetings were well attended and Bro. Reed's sermons were spirit filled and uplifting.

We were glad to have Sister Reed and son with us. May the Lord richly bless them as they go to other fields of labor.

We had reasons to rejoice when four young souls accepted Christ and were baptized. Since our last report two have been received on their former baptism.

—Sister Susanna B. Johns, Cor.

## MARRIAGE

Sister Grace E. Stump, daughter of Brother and Sister Paul Stump, of Union, Ohio, and Brother Jason L. Reed, son of Brother and Sister Lloyd Reed, of Bethel, Pennsylvania, were united in Holy Matrimony on September 12, 1970, at the Frystown Dunkard Brethren Church, Frystown, Pennsylvania. They are now living at R. 1, Box 18B, Myerstown, Pa. 17067.

## OBITUARIES

### ELIZABETH WISEMAN

Daughter of James and Mary Wiseman, was born in Blackford County, Indiana, February 13, 1892. She departed this life October 3, 1970, at the Plymouth Manor Nursing Home, Plymouth, Indiana, at the age of 78 years, 7 months and 20 days.

She came from the Mexico Home, Mexico, Indiana, at the age of twelve years to make her home with the Mann family. She had lived in the Plymouth community 66 years.

Sister Wiseman never married and has no immediate relatives. She leaves to mourn her passing, Mr. and Mrs. William Mann and family, of rural Plymouth, with whom she made her home; also members of the Dunkard Brethren Church, of which she was a member.

Funeral services were held at the Van Gilder Funeral Home, Plymouth, with Elder Floyd Swihart and Elder Roy Swihart officiating.

—Sister Maxine Swihart, Cor.

### J. LAWRENCE BOWERS

Son of James and Catherine Broadwater Bowers, was born April 1, 1882, at Fairview, Garrett County, Md. He departed this life November 8, 1970, at the age of 88 years, 7 months and 7 days.

His parents, three brothers and four sisters preceded him in death.

On August 1, 1970, he accepted Christ as his personal Saviour and embraced the Dunkard faith and became a member of Broadwater Chapel Congregation.

Funeral services were held November 11, at the Newman Funeral Home, Grantsville, Md., by Bro. Howard Broadwater. Interment was in Fairview Cemetery.

"One by one our friends pass o'er  
 To the bright and peaceful shore;  
 And they join in glad surprise  
 The glorious anthem of the skies."

—Sister Bertha Dorsey, Cor.

### **NO TIME FOR GOD**

You've time to build houses and in them to dwell,  
 And time to do business, to buy and to sell,  
 But none for repentance, or deep, earnest prayer,  
 To seek your salvation you've no time to spare.

You've time for earth's pleasures, for frolic and fun,  
 For glittering treasures how quickly you run,  
 But care not to seek the fair mansions above,  
 The favor of God or the gift of His love.

You've time to take voyages over the sea,  
 And time to take in gay world's jubilee;  
 But soon your bright hopes will be lost in the gloom  
 Of the cold, dark river of death, and the tomb.

You've time to resort to woods, mountain and glen,  
 And time to gain knowledge from books and of men,  
 Yet no time to search for wisdom of God;  
 But what of your soul when you're under the sod?

For time will not linger when helpless you lie,  
 Staring death in the face you will take time to die!  
 Then, what of the judgment! Pause, think, I implore!  
 For time will be lost on eternity's shore.

—Selected by Sis. Bertha Dorsey

### **DAILY DEVOTIONS FOR JANUARY, 1971**

#### **Anger and Wrath of Men**

Memory Verse, Gen. 4:6, And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Fri. 1—Gen. 4:1-24  
 Sat. 2—Gen. 27:30-46

Memory Verse, Exod. 32:19, And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out

of his hands, and brake them beneath the mount.  
 Sun. 3—Gen. 31:25-55  
 Mon. 4—Gen. 39:1-23  
 Tues. 5—Gen. 40:1-23  
 Wed. 6—Exod. 11:1-10  
 Thurs. 7—Exod. 16:1-31  
 Fri. 8—Exod. 32:1-35  
 Sat. 9—Num. 16:1-22

Memory Verse, Num. 16:15, And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Sun. 10—Num. 22:22-35  
 Mon. 11—Num. 24:1-25  
 Tues. 12—Deut. 32:27-52  
 Wed. 13—Judg. 8:1-27  
 Thurs. 14—Judg. 9:1-29  
 Fri. 15—Judg. 9:30-57  
 Sat. 16—I Sam. 11:1-15

Memory Verse, Num. 24:10, And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

Sun. 17—Sun. 17—I Sam. 17:1-31  
 Mon. 18—I Sam. 17:32-58  
 Tues. 19—I Sam. 18:1-30  
 Wed. 20—I Sam. 20:1-23  
 Thurs. 21—I Sam. 20:24-42  
 Fri. 22—I Sam. 29:1-11  
 Sat. 23—II Sam. 12:1-14

Memory Verse, I Sam. 18:8, And Saul was very wroth, and the saying displeased him: and he said. They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

Sun. 24—II Kings 5:1-27  
 Mon. 25—II Kings 13:14-25  
 Tues. 26—II Chron. 16:1-14  
 Wed. 27—II Chron. 25:1-13  
 Thurs. 28—II Chron. 26:1-23  
 Fri. 29—II Chron. 28:1-15  
 Sat. 30—Neh. 4:1-23

Memory Verse, II Sam. 12:5, And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.

Sun. 31—Neh. 5:1-13

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## SUNDAY SCHOOL LESSONS FOR JANUARY, 1971

### ADULT LESSONS

- Jan. 3—The Law for the Lawless. I Tim. 1:1-20
- Jan. 10—Modesty of Our Sisters. I Tim. 2:1-15
- Jan. 17—Qualifications of Bishops and Deacons. I Tim. 3:1-16
- Jan. 24—Apostasy of the Last Days. I Tim. 4:1-16
- Jan. 31—Admonition for the Purity and Prosperity of the Church.  
I Tim. 5:1-25